Our Covers

The front cover this month is a reproduction of the statue, Her Son, by Nellie V. Walker, a contemporary American artist. It stands in the Chicago Art Institute. Could anything express more vividly the church's fostering care of its young life, and especially those bereft of parents?

The young girl on the inside front cover has just completed her high school course in St. Louis and is going on to college in the fall. Dallas has supplied us with the picture of beautiful old age.

Circulation Department Notes

BYRON INGOLD, part-time pastor of the Emerson, Missouri, Christian Church and professor of mathematics at Culver-Stockton College, is a stanch advocate of WORLD CALL, as is evidenced by the following excerpt from an interesting communication.

"Miss Lura Marksbury, our woman's missionary society president, carried the entire responsibility for our WORLD CALL campaign during the week set apart for it, enlisting the Senior Endeavorers in the actual canvass. They sent in a subscription list of twenty-eight. This is an average of one WORLD CALL to six church members. Comparing this with lists from larger churches, I am wondering if the Emerson church, out in the open country made up entirely of farmers' families, has not made a creditable showing."

Mr. Ingold is hoping that similar results may be accomplished in Marion and Lewis counties, for which he is responsible as county superintendent.

We are pleased to publish the accompanying photograph of Miss Lura Marksbury, who conducted the successful campaign.

Interest in the Golden Jubilee campaign is increasing daily. WORLD CALL shares in the campaign as a most excellent promotional medium. Send today for your sample copies, subscription blanks, envelopes, programs, etc.

Another Debt to the College of Missions

Mention has not been made of the fact that the guide to pronunciation on page 63, is the work of the faculty of the College of Missions.

Flattery

If imitation is the sincerest flattery, appropriation is even more so. *La Nueva Democracia* published by the Committee on Cooperation in Latin America of which S. G. Inman is executive secretary, has recently taken to appropriating WORLD CALL covers. The plates can be used with only the slight expense of mortising out the name and date line. Its new dress has occasioned much favorable comment and is making it a conspicuous object on Latin American trains. We are glad to assist in any slight measure the contribution which *La Nueva Democracia* is making to inter-American understanding.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

Missouri State Life Building

1501 Locust Street, St. Louis, Missouri

Including

American Christian Missionary Society, Cincinnati and St. Louis
Christian Woman's Board of Missions, Indianapolis and St. Louis
Foreign Christian Missionary Society, Cincinnati and St. Louis
National Benevolent Association, 1501 Locust St., St. Louis, Missouri
Board of Church Extension, Kansas City and St. Louis
Board of Ministerial Relief, Indianapolis and St. Louis

Representing also

Board of Education, 222 Downey Ave., Indianapolis, Ind.
Board of Temperance and Social Welfare, 821 Occidental Bldg., Indianapolis, Ind.

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Subscription price $1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list

Publication Office, 1501 Locust Street, ... St. Louis, Missouri

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Entered as second-class matter October 18, 1883, at the postoffice at St. Louis, Mo., under Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1916, authorized April 30, 1919.

Volume V Old Series XLII *St. Louis, Mo., April, 1923* *Number 4*

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Lee W. Grant

(See Page

WORLD CALL

On the Lawn at the Christian Orphans' Home

Volume V APRIL, 1923 Number 4

The Things Which Thou Hast—Whose Are They?

GLIBLY enough we answer, "All that I have and all that I am belong to God." And is the eagerness with which we add another chair to our furniture, another car to our garage, another rug to our floors, another field to our estate, another gown to our wardrobe, another bond to our tax-exempt securities, due entirely to our zeal for God's glory?

The Embezzler and the Robber Say

"But we have to live!" Many other heirs of the same redemption can say that as truly as we. Have we reckoned correctly, if at all, their share of what we hold? "And we have to provide for our families. 'He that provideth not for his own,' you know the Book says, 'is worse than an infidel.'" To be sure, but does God require of us that year by year we increase our estimate of what constitutes adequate provision for our children and the number of generations we must guard against the poorhouse? Are there not other greater perils than poverty—wealth, for instance, and idleness and luxury—against which we should guarantee our present and prospective heirs?

Let us be done with self-deception and hypocrisy. "God is not mocked." Neither are our neighbors fooled. He sees clear through our flimsy excuses, and our friends, being pretty much the same themselves, know us for the mass of selfishness we are.

He Paid a Half-Dead Jew!

There was a certain Samaritan on the road to Jericho who saw a robbed and wounded Jew by the wayside and immediately decided that part of his money belonged to that half-dead Hebrew. The priest and Levite had thought differently of what they had, and we know that it was soon taken from them—by death, if not otherwise. Dives thought all he had was his own but discovered too late that some of it had belonged to Lazarus and that he had to bear the threefold penalty of losing it himself, enduring torment for his injustice and suffering chagrin at seeing how well Lazarus fared without what he had withheld. Then there was the rich young ruler who clung to all he had even when it was drowning his soul, and in spite of the personal efforts of God's own Son to rescue him! We might despair of our poor humanity if we had not heard of the poor widow who put her whole living into God's treasury, knowing that there were helpless babes who could not work as she could.

Signs of Our Redemption

Praise God that we found it in our hearts at Thanksgiving time to share a little of what we had with those of our own land who yet lack the gospel. Not of our own grace, but through the thoughtfulness and faithfulness of our ministers, superintendents and teachers, reminding us of our privilege, we increased our Christmas cheer by surrendering a little of it to the aged and disabled ministers and missionaries of our fellowship and to the widows and orphans of those who have fallen, to whom under God we fairly owe our very souls as well as the security of our material possessions. Through the same wise leadership we learned a little later that something of what we held belonged to our Father's hunted and starving children in the Near East. It was only crumbs from our tables of plenty that we gave in each of these cases; not like the offerings on the same occasions from our fellow Christians in Mexico. But maybe it was enough to keep our consciences alive and ready for the immediate opportunity of Easter.

God's Wondrous Trust

How wonderfully God trusts us, to put into our hands absolutely all the food and clothing and shelter and schooling and chance in life of the hundreds of orphan children he is constantly sending up to the six havens of refuge administered by our United Christian Missionary Society! Even more of his confidence is manifest when he makes hundreds of his aged saints depend on our honesty as administrators of his funds through the seven centers to which they turn as carrier pigeons to their homes. There is promise and outcome in the children; for the state, for the church and possibly for our own personal satisfaction in their growth and success, but the empty hands of the aged can never bring us return, and yet God trusts us to give them their due!

His Amazing Love

And how amazingly our Father cares for us to let the loveliest children of his heart, the tenderest mothers of his heaven-wide household and the most faithful veterans of his Kingdom come to grief and want that our hearts may be softened by their tears and our consciences stirred to acknowledge our debt in cash while the Easter bells ring out the joy of our redemption! Let us keep the matter straight and fairly say, as we make bigger Easter offerings than we ever before thought possible, "We give Thee but Thine own!"

When the Roses Bloomed Again

By MAURINE LOUISE McDANIEL

Perhaps Maurine's chief claim to fame still is that she is the daughter of Mrs. J. M. Stearns but with her graduation in June from Butler College we may confidently expect the tables to be turned.

ANNE CHESTER smiled and hummed a snatch of song as she piloted her little sedan of a popular make, down the shady street. It surely was grand to be home again. Of course, her trip had been perfectly delicious—and Bob, bless his heart, had simply laughed at all her scruples—the expense, his loneliness and her selfishness in allowing such a sacrifice on his part. Well, she had gone, had enjoyed every minute of the month's vacation, and was now overwhelmingly glad to be back in Johnstown again. She pulled up in front of the cool, white house with its comfortable, wide porch. Scarcely had she stopped, when the screen-door banged, and in a minute more she found herself in the act of being squeezed and kissed and pulled across the lawn toward the house by a veritable whirlwind in rose organdy.

"Louise—just a minute—will you ever grow up?" she panted, laughingly, as she plumped herself down in an inviting cretonne-cushioned wicker chair. "Any one witnessing such a demonstration would think you were welcoming your long-lost aunt, who had just discovered oil on her little five-acre farm, instead of a mere friend who has been away only a month."

Nevertheless, Anne's eyes were the tiniest bit misty. She gazed adoringly on the slim figure in rose, now tranquilly seated in the porch swing. It was a real comfort to find Louise at last regaining her old animation. For months Anne had sympathized, consoled, and at last had grown almost impatient with the girl, a few years younger than herself, who had seemingly lost her grip on life with the loss of her four-months-old baby girl. She had been so exuberantly happy, and after the first grief-stricken weeks, had been filled with a resentment toward God and man, a resentment so unrelenting that Anne had almost despaired of ever winning her back to a happy, rational outlook on life. But God's methods are omnipotent and Louise was again her vivacious, sunshiny self, with only fleeting moments when the yearning, wistful sorrow revealed itself in her big brown eyes. All this flashed through Anne's mind before she spoke again.

"My dear, you're looking splendid, and I'm putting it entirely too mildly when I say I'm gloriously happy to see you again!"

"Your pleasure is a mere drop in the bucket, compared to mine, old dear," retorted Louise, with a happy smile. "Here I've stayed, placidly doing the same old things, while you've been flitting all over the middle part of our United States, having a thrilling vacation. Now don't expect to get another word out of me the rest of the day. I'm all ears from now on."

"Well, I've had a perfectly delightful time. First, I spent a week with Marian, you know, and her two honest-to-goodness boys kept things lively for their aunt, I can tell you. They are dears, though. Then on south to see mother in Dallas for a couple of weeks, and home by way of St. Louis where I spent two days with Bob's aunt. I hardly know where to begin—there's so much to tell. I was talking to Mrs. Sinclair this morning over the 'phone, and when she found I'd visited both the Old People's Home in Dallas and the Orphans' Home in St. Louis, she just insisted that I tell all about it at the missionary meeting next Wednesday, so you'll hear all about that part of my trip then."

Off for Sunday School at the Kingshighway Christian Church, St. Louis, Missouri, where the Home children are making an enviable reputation by their good work

"I don't want to wait till Wednesday to hear about *anything,* so begin!" and Louise curled up in the swing, all attention.

"Well, my dear, if you insist. The Home at Dallas was a revelation to me. Of course, I have known, in a more or less indifferent fashion, that there are homes for the old people of our church, but it takes a visit to one of them to impress on one the fact that really vital things are being done by our church organizations. Just imagine a beautiful expanse of lawn, carefully tended flower beds adding their gorgeous dash of color, and 'way back from the streets a beautiful building, a real ornament to its setting of grass, trees and flowers. Of course, I visited it in the most glorious season of the year, but even in winter there must be something impressive about the great building and ample grounds.

Over Ninety

But finding life very good in the Northwestern Christian Home, Walla Walla, Washington.

"You might think there would be that 'institutional' atmosphere, instead of a real 'homey' feeling, but there was not a single bit of it. The minute we entered the door, I was conscious of the fact that it was a real home, not merely an institution."

"Tell me about the old people there, Anne. Did they seem happy and contented?"

"They certainly did," Anne continued, "some of them were out on the porch, and we chatted with them for several minutes. I never hope to see old people with happier, more cheerful faces; why, Louise, their souls just fairly shone out, radiantly. We met a few others in their rooms, but not many, for we hesitated about disturbing them there."

"Are their rooms nice?"

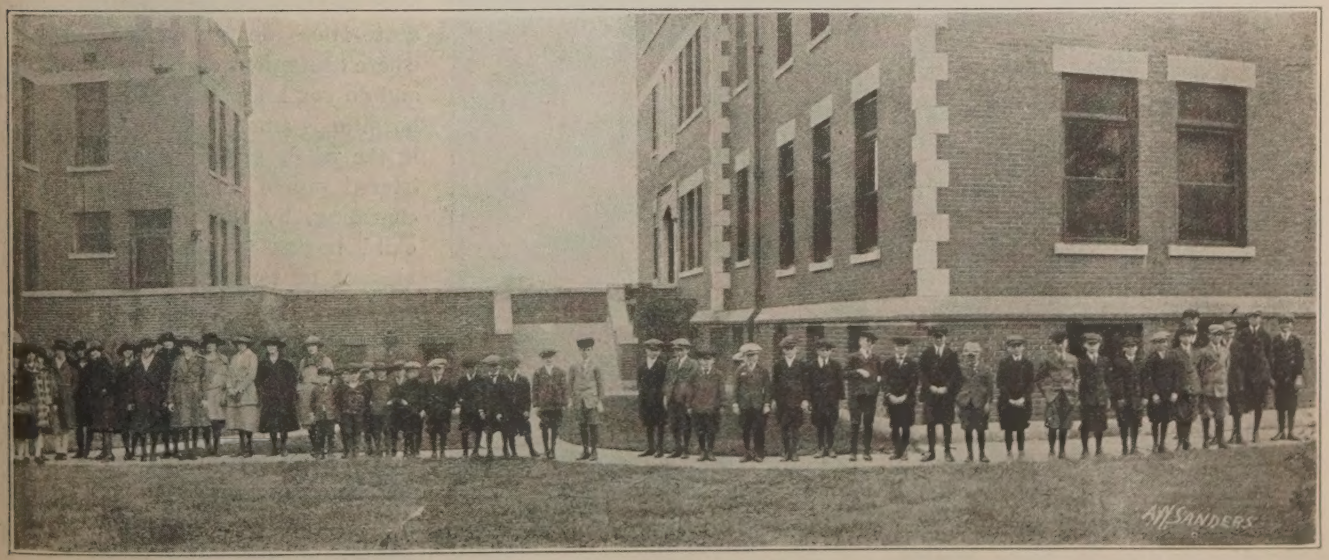
"They are really lovely, dear. We stopped for a few minutes in 'Aunt Martha's' room—she was the most lovable creature! She had a lot of photographs on her dresser, which she delighted in telling us about, while she mended away on a pair of stockings. I was greatly impressed by the systematic management of such a large institution, which at the same time could preserve the atmosphere of home, love, sympathy and understanding so rarely found in institutions. It is truly a home. There are altogether seven homes of this kind maintained by the United Christian Missionary Society, and I'll be willing to assert that every one of the six others is just as beautiful, 'homey,' and efficient as the Dallas Home. Let's see, they told us where these homes are located—at Jacksonville, Illinois, Jacksonville, Florida, Los Angeles, East Aurora, New York, Walla Walla, Washington, and Marion, Indiana."

"Now that you've told me all about them, Anne, I'll confess that I've been fearfully ignorant about this kind of missionary work, although I've belonged to the missionary society for nearly two years. Please don't tell any of the other women, old dear." And Louise's face wore such an abjectly apologetic expression that Anne laughed right out.

"I'll wager some of them are just as grievously uninformed as you are, so don't lose any sleep over it."

"You're going to tell me about the Orphans' Home, too, you know," said Louise, "and I 'spect I'll be even more interested in that," this last with a pathetic little catch of her breath.

"Oh, Louise, I thought of you while I was out at the orphanage. I wish you could have been with me. The grounds are a full block in extent both ways, making



In the center is the Children's Hospital and at the right is a part of the main building of the Christian Orphans' Home, St. Louis, Missouri

Just Five Candles

the loveliest big, grassy, shaded lawn you ever did see, and the children were playing on it too, it wasn't just for effect, no 'keep off the grass' signs there. The main building is large, with plenty of windows to let in fresh air and sunshine. We saw the dining-room, with its little tables seating perhaps a dozen each and the tiny tables for the tiny people. The kitchen was large, and most efficiently equipped to care for the hundred and seventy-five little mouths to be fed three times every day. The dormitories, too, were just as fine. Spotless tile-floored bathrooms and dressing rooms, the little clothes all hung up in the individual lockers; I just wondered in how many private homes I could find such neatness and care in any child's domain. The sleeping rooms are large and airy with sixteen little white beds in each room. The boys' apartments are in one wing, the girls' in another. On the same floor there is a large, sunshiny playroom, with sand-tables, slides and other things to delight little kiddies. I must confess I was surprised to see that every need or desire dear to a child's heart, was provided for. In the basement are two more big playrooms for the older children, and out in the yard two or three dozen youngsters were having a glorious time around a shallow concrete-lined pool, for wading and kindred sports.

"When I remarked about the equipment, Mrs. Brown told me that it was better than in many orphanages maintained by city, county or state, but that all the children's homes maintained by the United Christian Missionary Society were conducted on the same high standard as that in St. Louis. She said there were six such homes provided for through the department of benevolence. There is one at Dallas, by the way, and others at Cleveland, Denver, Atlanta, Georgia, and Omaha, Nebraska. It's a splendid work, providing a beautiful home for hundreds of little children who would be left desolate otherwise. It made me proud of the church, whose vision was broad enough and whose heart was big enough to make such institutions possible. That's what true Christianity does for folks, though, makes their hearts bigger, until they enjoy giving money, time, thought and effort in the service of others. Well, to come back to the Home there in St. Louis, the personal touch, interest and sympathy, combined with extreme efficiency and order impressed me more than I can tell."

"But, Anne, my dear, how do they ever get all the work done? There must be an appalling amount of it there."

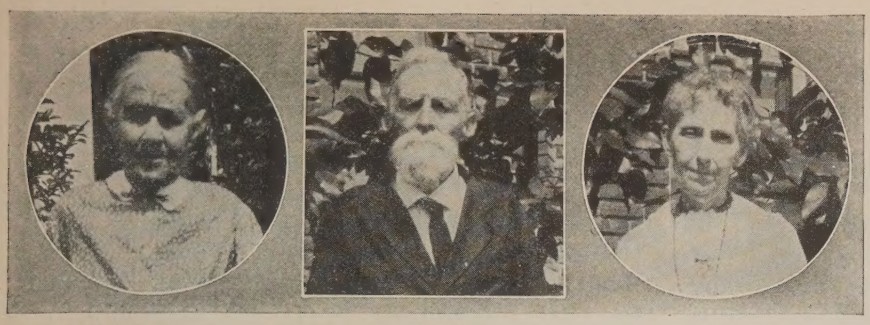
"That's something that struck me rather forcibly, too. My soul! I just thought if it took as much actual work proportionately, to keep the two hundred people there, as it takes in our little home with only Bob and myself, I'd give up! So I asked about it. Mrs. Brown is the superintendent there, and by the way, Louise, she is a real mother to those children; she is the heart and motive power back of the whole thing. She told me how they managed. The older children help wonderfully; they wash the dishes (no small job, either), and in addition to keeping their own apartments in order, help the little tots with theirs. Of course, the heavy work is done by grown-ups. Some of this heavier work is done by mothers who are given the privilege of living there and working in return for their home. Isn't that wonderful to be right there with their kiddies?"

"Why, I think that is wonderful! I had no idea that such a beautiful arrangement could be made. It has always been a sad thing to me for mothers to be forced to put their darlings into a home somewhere, just because they had no means of keeping their little families together. What do they do when the youngsters get sick? Just imagine an epidemic of measles in a home where there are a hundred kiddies," and Louise gave a low whistle as the realization of such a calamity came over her.

"I don't imagine that such a contingency would alarm Mrs. Brown as greatly as some mothers with much smaller flocks. Right next to the main building is another, the children's hospital. That was indeed a revelation to me. They have an isolation ward, entirely separate from the rest of the hospital, where contagious cases are cared for, and do you know that this children's hospital is among the best equipped in the whole state! There is a registered nurse in charge, who is charming, by the way, and if any child begins to show even a tiny amount of temperature, he is sent straight to her. The hospital has its own operating room, diet kitchens and everything. To tell the truth, Louise, the thought was brought home to me that the children there in the Home were much better cared for, in every way, than children in a large number of homes, with both parents to look after them."

The Eighth Grade Graduates at the Christian Orphans' Home

Anne paused, and noticed that



In Florida Sunshine
Three guests of the Florida Christian Home at Jacksonville.

Louise was staring into space, her eyes nearly brimming over with tears. "Oh, I'm so sorry, Louise—I was thoughtless."

"Never mind, dear, for I'm always being reminded in some way of Baby. Did you see any little babies, Anne?"

"Only a few, dear. Oh, I didn't think I'd tell you, Louise darling, but since you ask, I just have to! There was the darlingest baby boy, a perfect little fellow, with glorious big brown eyes, and just enough brown hair to curl all over his little head. He is just ten months old, and I couldn't help thinking how completely he would fill the empty space in some mother's heart—"

"Oh, Anne, sometimes I think I'll die if I can't go into the little blue room upstairs and see a tiny warm body nestled under the blanket in the little bed there! You have always understood so perfectly, my dear, and I know I'm conquering that first bitter resentment, but oh, it's so hard! Anne, do you think Nelson would let me take some little baby; like the one you saw? Of course, I want another all my own, but Anne, I could love any baby now!"

Anne's eyes were tear-filled too, and one tear traced its way quite unashamedly down her cheek, but her eyes were smiling, nevertheless, for she had cherished the secret hope that in some way she could influence Louise to do just this very thing.

"Of course you could, and I think Nelson would, too, for he has felt it almost as keenly as you, dear, although he's so devoted he has hidden his grief in an effort to help you. Listen, Louise, won't you two let me write to Mrs. Brown about little Willis? Oh, I'd be so happy to do it!"

"I'm going to ask Nelson this very evening, Anne, and maybe I can compensate to baby Willis for his loss through my own loss of Baby Joan. I am so glad you told me, Anne dear."

As Anne rose to go, she took Louise's hands in both hers, and holding them tightly, said, "You need baby Willis, dear, as much as he needs you, and I believe God just used me to bring you together. Then as they walked, arm in arm, down to the street Anne was singing in her heart, for she felt she had accomplished some very real "missionary" work that afternoon.

A Glimpse Into the Christian Home for the Aged
Jacksonville, Illinois

OUR Home is the first Home for the aged established by the National Benevolent Association. The building is a big old-fashioned dwelling with wide porches and some large native trees. We have chickens and a large garden spot that helps out wonderfully, also a few fruit trees and a grape arbor.

Our capacity is twenty-eight. At present we have twenty-nine. The oldest member is 91, the youngest 73. One old couple wanted to come together, and, of course, we made room for them,—hence the excess. The members of this Home certainly appreciate all that is done.

I'm sure if the church in Washington, D. C., could have heard our old people's voices singing "Praise God from Whom All Blessings Flow" as they gathered around the table on Christmas day, they would have felt repaid for their gift of the Christmas dinner.

Our people are not gloomy, nor is the place at all depressing. This is *their* Home—Grandma is in no one's way and aunties are a help, not a hindrance. If people everywhere could see the ones they help, could see that worried and care-worn look leave the face, they would feel that it is all very much worth while.

E. GRAFF, Superintendent.

Halloween Dinner
At the Christian Home for the Aged, Jacksonville, Illinois.

"Stand Fast, Craigellachie"

By W. R. WARREN

Twenty years of devoted service to the widow and orphan deserve general recognition.

"IN the Highlands of Scotland there are two bold projecting crags or headlands, some thirty-five miles apart, both of which are called Craigellachie. The one is at Aviemore on the south, and the other near Aberlour on the north. The swift river Spey flows at the foot of both; and the two Craigellachies form the southern and northern boundaries of Strathspey, the land of the Grants. And what used to be long ago the war cry of the clan Grant, which was sent from Castle Grant at Grantown with 'the fiery cross' all through the strath? It was these words: 'Stand fast, Craigellachie!' A war cry this, as John Ruskin has said, full of 'deep wells of feeling and thought,' full of 'the love of the native land, and the assurance of faithfulness to it.' The repetition of these words out in India by Highland soldiers from Strathspey has been to them in the hour of battle, when they were fighting beside Indian palaces and temples, like a breath of the Scottish heather or a whisper of the birches and pines: 'Stand fast, Craigellachie!' "

There you have a true characterization of Lee W. Grant, and it is equally significant that it was supplied, its authorship unknown, by Mr. Grant's pastor, whose own clan has enriched the annals of heroism with "The Campbells Are Coming." The first word any acquaintance will use in describing Lee W. Grant is apt to be "reliability." Not in empty compliment but in sincere appreciation Kiwanians call him "Judge Grant." If Justice had not been blind, or rather, if she had the choice of her spokesmen, Mr. Grant would have been on the bench long ago. Quite naturally, as human affairs go, the very steadfastness that fitted him to wear the ermine, kept if off his shoulders. Just when he was coming into political recognition the "Free Silver" plank was put into his party's platform. He believed it unsound and stood by his convictions. He is modest about his firmness and courage and ascribes them to natural disposition rather than to conscience, which means only that he is no pharisee. When the party came back he was there, but he was not in the line of preferment, nor did he care. In a similar manner, when a club of which he was a founder and president, became a drinking place, he stood by his principles and got out. "Stand fast, Craigellachie!"

In Kiwanis he found a club which he could stand by and he helped to establish it in the state of Missouri. The Masonic order claimed his allegiance at an earlier date and made him a Thirty-second Degree Mason and Knight Templar. These harmonize with his church to which, with his home, he owes his chief loyalty. For four years he has been chairman of the official board of the Union Avenue Christian Church of St. Louis. More pertinent is the fact that he was one of the leaders in the making of that church, from the day the Central and Mount Cabanne congregations united to form it. He belonged to the comparatively small group who bore the chief responsibility in erecting a building which cost over two hundred thousand dollars back in the days when a dollar was a dollar. The financial crisis of 1907 crushed some of the fortunes which were back of that daring enterprise of faith, but the rest of the men stood fast, and put a large interpretation on their loyalty. They not only paid the heavy interest charges on their enormous debt and made substantial reductions of the principal, so that this year will see its finish, but at the same time they increased their missionary offerings and bore the heaviest responsibilities in the development of the National Benevolent Association.

WHEREVER the National Convention, later the International Convention of Disciples of Christ, was held, there would be found, with the pastor of the Union Avenue Church and the secretary of the National Benevolent Association, J. H. Garrison, F. E. Udell, W. Palmer Clarkson, Lee W. Grant, Sidney H. Thomson, Oreon E. Scott, F. M. Wright and others. Such of their wives as were not with them were not content merely to care for their own children and pray for the success of the convention and all that it represented, but were also working at the Christian Orphans' Home, caring for a succession of motherless and fatherless little ones. From 1906 Mr. Grant has been treasurer of the National Benevolent Association and his annual reports are model documents of their class. With consummate skill and fidelity he has kept its funds invested to yield the largest possible income and never lose a cent. All the while he has been also the attorney for the association and served without pay, or with only nominal charges where the time and absence from his office, which the case required, made some compensation necessary.

As a lawyer Mr. Grant is in love with his profession. He marvels at the men who look forward to the time when they will no longer need to work at their callings. From earliest boyhood he wanted to be a lawyer and the masters of the profession, especially if they were also loyal Christians, like Jeremiah S. Black, were his heroes. Even his mother's earnest desire that he should follow her father, Francis Rose Palmer, who was a pioneer preacher of the Christian church and one of the organizers of the American Christian Missionary Society, could not swerve him from his purpose. Typical of the principles that guide him in the practice of his profession are such instances as the following. Several years ago a woman sought his assistance to secure a divorce. Her statement of the case convinced him that she was making a mistake and he devoted two hours to

convincing her that she should be reconciled to her husband. As she left his office she asked the amount of his fee and was surprised to be told, "Nothing. This has not been a business transaction but an act of friendship and neighborliness." Such things he mentions, if at all, as characteristic of his profession and not as peculiar to himself. He takes more pride in keeping people out of trouble than in getting them out, though he knows there is more money in the latter sort of service.

If we are willing to allow his contention that lawyers in general are peacemakers we cannot consider it less than unusual that he should have been born and reared in a large city, remained steadfast to the church and then brought up his two sons and three daughters in the same manner. His father's name, Barton Stone Grant, shows religious convictions there as well as in his mother's house. The birthplace of Lee W. Grant was in the midst of the city, on the present site of the Federal Building at Locust and Eighth Streets, St. Louis, and his father's wholesale grocery store stood right on the river front. The parents did not shun the temptations of the city for their children but overcame them by Christian nurture and discipline. They were St. Louisans as well as Christians. After Lee finished high school he went right on to Washington University for his college course. His older son, Barton N., has followed his example clear through and now shares with him the firm name of Grant & Grant and unfaltering devotion to the Union Avenue Church. "Stand fast, Craigellachie!"

For the last achievement, as for much of the rest, he would give the principal credit to Mrs. Grant, who, before their marriage, was Miss Zoe Romaine Nelson. Her father was a partner of Captain James B. Eads and assisted him in the building of the Eads Bridge and later in the construction of the jetties at the mouth of the Mississippi River, where he contracted yellow fever and died, one of the martyrs of progress. When Mr. Grant was courting Miss Nelson his favorite song was the Greek, *Zoe mou sas agapo*, "My life, I love thee!" It still stands at the head of his repertoire. "Stand fast, Craigellachie!"

I like to think of Lee W. Grant as member and representative of a larger company than Clan Grant, Kiwanis, Masons, Bar, Union Avenue Church, United Christian Missionary Society including the National Benevolent Association, or Disciples of Christ; a goodly company of men and women who cherish and defend the helpless babe, the homeless child, the friendless aged and, quietly but potently move every group to which they belong to do the same. All the while this widespread and influential company, variously organized, is moving steadily and sanely toward making health of body, mind and spirit, in city, state and world, as prevalent as Christ wants them to be. "Stand fast in the faith!" "Stand fast in the Lord!"

What an Editor Thinks About Stewardship

This editorial clipped from the Morning Herald, Uniontown, Pennsylvania, of February 21, 1923, is an interesting commentary on what is coming to be the commonly accepted American ideal of wealth-spending.

THE big news item of yesterday, from a local standpoint, was the announcement of Dr. Cloyd Goodnight, president of Bethany College, that M. M. Cochran, of Uniontown, had given $300,000 more outright to that fast-growing institution, making Mr. Cochran's gifts to Bethany to date an even million dollars. A million dollars! Think of it! How fortunate an institution to have such a friend! No one can begin to compute with any accuracy the splendid dividends which such a big investment in education will pay in the years to come.

Wealth is a great responsibility, a great trust. It is not an end in itself, but a means to an end, and that end is helpful service to others who stand in need of the helping hand. If accumulated and hoarded and spent with only self and selfishness as the one big motive, wealth is a curse and the man who has it, when he dies, not only can take none of it with him, but passes out bankrupt in terms of the spiritual and leaves behind him a name which remains a synonym of selfishness, greed and meanness and smallness of spirit and soul.

More and more are men of means in this country realizing the fact that they are stewards of what is intrusted to them and more and more are they striving to make investments which will do the most good to humanity. Some have education as their hobby; some, charitable institutions; some, research work; some, missions and religious work, and so on. And so, each year, the grand total of benefactions to worthy causes in this country grows larger and larger.

With all the gifts to the cause of education, however, it is a regrettable fact that Americans are still stingy in their support of education. The amount of money which the United States last year spent upon its education, $750,000,000, was no more than the amount which stock swindlers and crooked brokerage firms fleeced the people for in 1922. What a sad commentary!

Mr. Cochran, who has always had a generous heart, has made education his big interest and Bethany College his big hobby. His wonderful interest in Bethany, translated into such practical terms, has naturally played a most important part in the rapid growth and development of Bethany in the past few years. It is making a real name for itself and in its success Uniontowners take peculiar pride because the president of Bethany, Dr. Goodnight, was a former pastor here, and because its biggest and best friend is one of Uniontown's most respected and esteemed citizens.

Capturing Young Life for the Kingdom

By L. O. LEHMAN

Out of his experience as a pastor and a college president, President Lehman of Eureka College is well qualified to write of young people's conferences as they relate to the Christian college and to the future leadership of the church

WHEN I first heard of the young people's conferences under the auspices of the United Christian Missionary Society, one was being held in Illinois at a Chautauqua ground sixty miles from Eureka. So far as the college was concerned it might have been held in the heart of Africa, and yet the group of young people invited to the conference was the most immediate source of prospective Christian leaders and prospective college students in the state. When, at my invitation, the next conference was held at Eureka, very little was done to bring Eureka College into the scheme of life for these young people. This last year, I am happy to say, everybody seemed to understand the value of introducing the young people and the college to each other as friends who would be worth cultivating.

These young people are largely just approaching the age of college training. The high school is getting ready to graduate them, the religious educational program of the local church is getting ready to promote them into adult classes. Many of them will go on to college. The object is to grip them, if possible, for Christian leadership. The conference ought to crown their years of religious education in the home church; it ought also to draw back the shades of the future, point out definitely the Christian college and ask them to ponder seriously where next they shall go. From this point of view, the United Christian Missionary Society and the Board of Education should be associated in the promotion of the conferences and they should be definitely tied up to the colleges.

It is a good thing, occasionally, to sit back and try to think through the problems of the Kingdom, take nothing for granted and ask whether our own work has any vital place in the promotion of Christ's program. When I do this, I put Eureka College with its present educational program into the balance. I assume that the fact that it has existed is no reason why it should continue to exist; I assume that the fact that it has trained men who have served well is no reason why it should be continued; I assume that the fact that it has done a certain type of work is no reason why that type of work should be continued. And then I try to detach myself and think it through.

Let us do this for these young people's conferences. Do they have a real value in a well-planned scheme for the building of the Kingdom of God? I arrive at a conclusion by way of the following propositions:

1. The kind of a world we have or will have depends on its leadership. Mr. Babson suggests that 2% of the people lead, 98% follow. That is, 2% sit in authority, hold the initiative, map out the program and the rest follow. I do not know whether his figures are correct, but I am sure his principle is.

2. This leadership is made largely through the educational processes. It is said that a boy with no education has one chance in 150,000 to become distinguished; with grade school education his chances are multiplied fourfold; with high school education, they are multiplied 87 times; and with college education they are increased 800 times. It is this which has led Mr. Wells to say that "civilization is a race between education and disaster." It is this, also, which has led Dr. Athearn to say that "in the last analysis the destiny of any nation is determined by the schoolmasters of that nation." Whoever backtracks on the path through which the world's leadership has come will find himself finally on the campus of the world's colleges.

3. Whoever would influence largely the life of the world must capture some of the world's leadership through influencing the educational processes. Whoever withdraws entirely from any part in the process of education will find himself isolated from the leadership of the world and dwelling apart from the real currents of the world's life.

4. If the church is to influence largely the life of the world it must go into the business of education. It must make friends with the future leadership of the world through the courtesies extended in training them and

1922 Young People's Conference at Eureka College, Eureka, Illinois

The Spirit of Tipi-Wakan

"Ye whose hearts are fresh and simple,
Who have faith in God and nature;
Ye who love God's own first temples,
Where the birds and trees and waters
Speak so plainly of our Maker—
Listen to this ceremony
How we named our Lodge most sacred!"
Gitche Manito, the mighty,
The creator of the nations,
Loving, blessing, speaks in this wise:—
"On the shores of Minnetonka,
On the island of the blessed
In the kingdom of Ponemah,
There a lodge is built for worship,
Built for teaching, built for pleasure.
Footprints, pointing towards the wigwam
Are a sign of invitation,
Are a sign of guests assembling.
Gitche Manito, the mighty,
The Great Spirit, the Creator,
Only speaks to bid you welcome
To his lodge, his food, his fireside,
Bids you enter TIPI-WAKAN,
Dwell in peace a little nearer
To the Master of all blessing,
To the Master of all wisdom.
By the brands that now are burning,
By the glimmering, flickering firelight,
Bids you take a burning firebrand,
Telling you a fire to kindle
For all those who come hereafter
To the Kingdom of Ponemah,
To the Lodge of Tipi-Wakan."

Mildreth J. Haggard.

it must influence vitally the type of training given. Instead of withdrawing from the educational field, the church must extend its activities therein.

5. The most accessible source of a student body for these colleges is the youth of the church. They constitute the only source of professional leadership for the church itself, in the pulpit and on the mission field, and are best prepared by birth and training for the friendly interest the church can take in their preparation for leadership in all phases of the church's activities.

6. The church must begin to think of its youth as the source of a Christian world leadership and plan to conserve it and direct it and ultimately use it if the world is to become Christian.

We dare not leave this to chance, or to a hit-and-miss program. Any effective program of this kind must arrange to bridge the chasm between high school and college, furnishing leadership and direction to students at this critical period. Translated into words which cannot be misunderstood, this means that the young people who have been attending these conferences must be looked after and advised and I know of no better method than the summer conference. Properly directed, its importance is beyond measurement.

Does the conference offer any opportunity to the college? It certainly does. With proper contacts arranged, it puts the college in touch with a source of students ample to fill its halls; not only this, but they are the students most responsive to the challenges of Christian education; it creates a fine medium for contacts with the constituency of the college; and assists materially in keeping the college identified with the program of the church.

What are the guiding principles in the formation of the conference program? Here one is tempted to hesitate, for we are getting off the theory of the conference and on to the development of a practical program, which is not so easy. I venture, however, a few suggestions:

1. Let the religious education department of the United Christian Missionary Society and the Board of Education be associated in the management, so that we may have a program formulated as a part of the whole task of the whole church.

1923 Schedule for Young People's Conferences

Central Western Young People's Conference, William Woods College, Fulton, Missouri, June 4 to 11.
Nebraska Young People's Conference, Cotner College, Bethany, Nebraska, June 4 to 11.
South-Central Young People's Conference, Hamilton College, Lexington, Kentucky, June 11 to 18.
Ohio Young People's Conference, Hiram College, Hiram, Ohio, June 18 to 25.
Northwestern Regional Young People's Conference, Spokane University, Spokane, Washington, June 25 to July 2 (tentative).
Illinois Young People's Conference, Eureka College, Eureka, Illinois, June 25 to July 2.
Northwestern Regional Young People's Conference, Spring Park, (Tipi-wakan) Minnesota, July 9 to 16.
Pacific Southwest Young People's Conference, California Christian College, Los Angeles, California, July 9 to 16 (tentative).
Southwestern Young People's Conference, Lake View Christian Assembly, Enid, Oklahoma, July 23 to July 30.
Bethany Park, Indiana Young People's Conference, Brooklyn, Indiana, August 3 to 16.

2. Hold the conferences at the colleges, as far as possible, so as to link the two together. The colleges ought to welcome this, and it will save expense for classrooms, meeting places and board. If this is done, the college and the management of the conference may well share in the advertising cost and help solve that problem.

3. The program should be well-balanced so as to furnish educational, inspirational and recreational opportunities. It ought never to develop into a lark, nor should it alienate vigorous young people by its overemphasis upon study.

4. There is some danger of trying to do too much, as though every subject that might be covered in a class must be covered every year in every conference. Nothing should be attempted for which competent leadership and ample facilities are not available.

5. The conference should, by all means, help the young people to think ahead; nay, it must make them think ahead. If it does not do this, it will not grip them at all, for the only thinking they do is thinking ahead. Everything in the present is projected into the future. It must not only help them learn a little now, but make them want to learn more.

6. Vocational guidance should be emphasized. This is what they want most, and this is what the church needs most to give them, for the conception they form of their life work, whatever it is, determines very largely what kind of people they shall be. By all means there must be expert leadership here.

7. Everything must be planned to make friends with the young people in the name of the church of Christ. They must be led into an appreciation of it; they must be led to love it; they must be gripped by its challenge.

I hope it is apparent from what I have written here that, as a Christian and a college president, I see great possibilities in these conferences. I am sure none of us has yet dreamed of what can be done with them. They can help us capture young life for the Kingdom, and who knows a worthier task?

Where "Go" Means Go

THERE are many strange things about the College of Missions at Indianapolis, but most fundamental of all is the unaffected and matter-of-fact way the teachers and students accept their Master's words at their face value. Every one of them has personally and unreservedly responded to the imperative "Go" of the Great Commission. No doubt they could have offered as good excuses for staying at home as the other members of their respective churches. Possibly they could have persuaded themselves that paramount duty required them to take up a calling in which there was a fair chance of acquiring wealth, political preferment or other personal distinction. Their friends were not slow to tell them that there were many occupations in which Christians could consistently engage "without burying themselves in a heathen land." Without casting any reflection on the friends who offered such advice or on those who accepted it, every one who is now at the College of Missions took "Go" to mean go, and acted accordingly.

They read all the rest of the New Testament in the same unrestricted way. Prayer is a vital process of every day. Forbearance is a necessary part of every human relationship. Unselfishness is an essential condition of life. Confidence in the power and the grace of God and unhesitating assurance of the gospel's final triumph throughout the world are among the axioms of their existence. The visitor to the College of Missions feels the difference between this group of sixty persons and most other groups of the same number without any one mentioning any of these things. He gets it in the songs that they sing in chapel and the way they sing them. The greatest aspirations and the loftiest ambitions of Christianity's rarest saints are sung by them as naturally and unaffectedly as a little child repeats its "Now I lay me down to sleep." When the ordinary congregation sings these greatest hymns one is apt to detect an air of unconscious hypocrisy or at least vain repetition. It is altogether different here.

One's second impression at the College of Missions is of maturity, dignity and thoroughness. All of the teachers are men and women who have faced the terrible realities of godlessness where godlessness prevails. They have ventured their all on Christian faith and found that it holds. At the same time they have realized that the evangelization of the world is an enterprise so difficult and tremendous that only God himself could have conceived it. One of the corollaries of this truth is that the highest intelligence, the clearest consecration and the fullest preparation are necessary for those who undertake to be ambassadors of Christ to alien peoples. The professors speak modestly of the 6,000 volumes in the library as merely a beginning of what the institution needs. When the visitor glances at the British government's report in fifteen or twenty great folio volumes on the languages of India he gets an indication of the vast range of contacts of the missionary enterprise.

The students are a happy, wholesome body of men and women. As you get acquainted with them you find that their obedience to the Christ is as intelligent as it is implicit. Of the forty-nine now enrolled, forty-three are college graduates, five are graduate nurses, only one is an undergraduate student in Butler College. They come from twenty-three different institutions and represent all parts of the continent. The College of Missions is strictly a graduate school. These men and women are preparing for missionary work with the same thoroughness that the statutes of all the states and provinces require others of their generation to put into special training for the practice of law or medicine. Beyond all that they were able to learn, in college or even in

College of Missions Faculty, 1922-23

First row, left to right: J. C. Garritt, Mrs. A. F. Hensey, G. W. Brown, Mrs. R. K. McCloy, Dean of Residence, A. F. Hensey, A. R. Miles; second row: S. Kato, Dr. Hope Nicholson, J. H. Walker, Secretary, Miss Grace McGavran, Librarian, Miss Anna F. Weaver, D. A. McGavran; third row: O. J. Grainger, C. M. Morton, Y. C. Lee.

theological seminary or ministerial course, they want to know the history, religions, customs, literature and culture of the particular lands to which they are going as messengers of Christ and his church. While learning these things they learn also the elements of the language of the people to whom they go and the fundamental principles on which all languages are built, so that as quickly as possible after reaching the field they may be able to speak to the people in their own tongue. As a practical necessity they learn hygiene and sanitation, for Japan is the only foreign mission field which is at all adequately provided with physicians.

With the realization of the high standards of the work done in the classroom comes a feeling of satisfaction that to the founders of the College of Missions was given the wisdom to make of it a real graduate institution. To sense the difference between regular undergraduate work and the professional standards of missionary training, it is only necessary to compare for example the study of Spanish in college where a general acquaintance with the literature is alone aimed at and not too often secured, and the intensified study of Spanish by students to whom the acquisition of the language means the proper ordering of their homes, the chance to talk with the people among whom they live, their social life, the whole round of daily living. Because the College of Missions deals with grown, educated men and women, much that goes into the undergraduate curriculum in the way of character forming and intellectual discipline is taken for granted. The teacher is no longer an instructor but a guide to a highly specialized store of knowledge which, without his expert assistance and intelligent direction, might easily in the old bungling way take years for its acquisition.

The beloved and honored Charles T. Paul, who has been president of the College of Missions since its establishment twelve years ago, with Mrs. Paul is spending the current year in the Orient where they were formerly missionaries and all but paid with their lives the price of their devotion. Dean George W. Brown, a veteran of missionary service in India, is acting president and is ably supported. Professor Howard E. Jensen of Butler College, gives two graduate courses in sociology at the College of Missions. In addition, all the regular courses of Butler College are open to the students and special courses are given by instructors who are themselves taking work in the College of Missions, as indeed are some of those mentioned above. Several missionaries at home on furlough, in addition to those who are teaching, are availing themselves of the advantages of the College of Missions. A wide range of special lectures by men and women outside of the regular teaching staff enriches the year's curriculum.

The students at the College of Missions have not waited until they reach the foreign field to begin their Christian service. They were at work in the churches and colleges from which they came, and they have discovered many varieties of opportunities for Christian service in Indianapolis and Indiana. In all of this they are unconsciously demonstrating the reality of their allegiance to Christ and at the same time securing practical preparation for their work abroad. In other words they began to "Go" right where they were when the Great Commission reached them, and as much as in them lies they are following the example as well as the commandment of their Lord and "going about doing good."

They Have Stood Firm

By P. A. Davey

After twenty-one years of service as a missionary in Japan, Mr. Davey is now pastor of the North Street Church, Halifax, Nova Scotia, and is coming to know and appreciate the men on whose leadership rests the strength of our churches in the Maritime Provinces of Canada.

"TRUE and loyal to the work of the Disciples of Christ as the magnet to the polar star," expresses in a single phrase an apt characterization of the subjects of this sketch, men who have been pillars in the Maritime temple for decades.

Loyal by descent, his ancestor having come to St. John, New Brunswick, from Dutchess County, New York, with the United Empire Loyalists, J. S. Flaglor was born March 15, 1853, and was brought up in that city. He is a "veritable dynamo, full of life, energy and enthusiasm and does not know the meaning of the word failure." This is shown by his career. In 1870 he entered the post office as a junior clerk to be promoted successively to chief clerk, superintendent, assistant postmaster and then postmaster of the most important office in the Maritime provinces, a position he still holds and in which his relations with the general public are in every way most cordial and satisfactory.

J. S. Flaglor

The decision day of this veteran of the faith was in April, 1877, when in all the vigor and promise of young manhood he was baptized by George Garaty. During his long Christian experience our churches in the United States have gone ahead with leaps and bounds and many of the brightest and best of the young people of the churches in the Maritime provinces have gone to the States to swell the number of doctors, professors and preachers there, to the great loss in men and means of the struggling churches in their homeland, but such men as J. S. Flaglor, James E. Barnes, George F. Barnes, E. C. Ford, Howard Murray, J. W. Barnes, J. C. B. Appel, Allen Gates, O. B. Emery, E. C. Bowers, O. Wallace, G. R. Ramey and other good men and true, in a difficult situation where workers have always been few, have stood firm.

Mr. Flaglor is at present a deacon and clerk of the Coburg Street Church, St. John, with which he has been identified for forty years. Mrs. Flaglor, whom he married in 1876, and their three daughters also united with this church. He helped to organize the Douglas Avenue Church, of which he was for a time treasurer, and taught for years in the Sunday schools of both churches. He has always had a great interest in the general work. Since 1890 he has been almost continuously a member of the executive committee of the Maritime Christian Missionary Society, serving as president, vice-president or secretary-treasurer. This board has raised thousands of dollars for home mission work and also for other funds such as *The Christian*, the evangelistic tent, the Douglas Avenue and Halifax church buildings, and last but greatest, a permanent fund the interest of which helps to support an evangelist in the field. He regards Nova Scotia and New Brunswick as in the best financial condition for home mission work of any of the Canadian provinces. "Our greatest need is to have a strong evangelistic team to hold meetings as soon as possible."

L. A. Miles is a Nova Scotian born in Milton, Queens County, January 18, 1853, and is about two months the senior of Mr. Flaglor, with whom he has been associated in Christian work for many years. He is a large man physically and has a big heart. When you enter his office (he is a prominent and highly respected business man in Halifax) you see a finely-shaped head, a genial face and a kind gentlemanly bearing that you warm to at once. In 1881 Mr. Miles moved to St. John to take an active position in the National Drug Company, which was in 1906 merged with the National Drug and Chemical Company of Canada. He then went to Montreal to take a position in the executive office. In 1909 he was transferred to become manager of the Halifax branch and in 1919 became assistant to the general manager in the Maritime provinces.

Mr. Miles is a loyalist to the backbone, loyal to his relatives, friends, associates in service, to the city, the provinces, the Dominion, the Empire, and last but always first, to the church and to the Kingdom of God. His decision day was in April, 1868, when at fifteen years of age he was baptized at Milton by Joseph Gates, then beginning a life of Christian activity which has continued for fifty-five years. He was an active worker at Milton for fifteen years and when his business interests took him elsewhere his church interests did not wane. Wherever he has gone he has been a tower of strength to the church. While at St. John he was active on platform and in pew, and with Mr. Flaglor fostered the mission in the north end of the city which became the Douglas Avenue Church, where J. C. B. Appel was for

L. A. Miles

twenty-five years the beloved pastor.

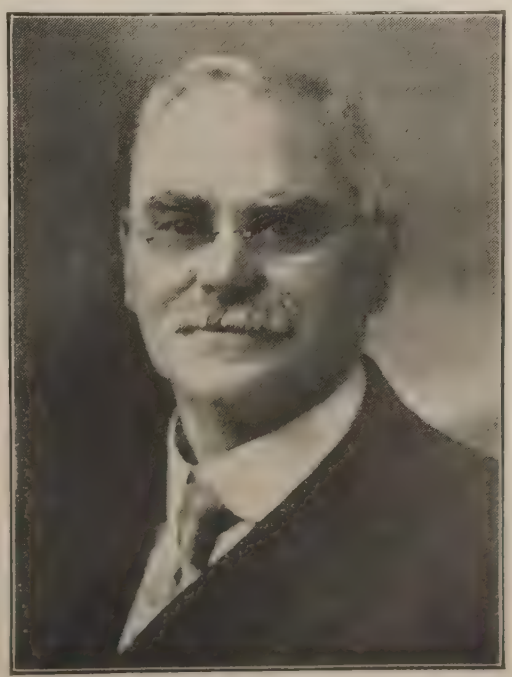
When in Montreal Mr. Miles associated himself with the little church then meeting in the Odd Fellows' Hall and initiated a campaign for a building fund which reached the sum of $1,400 and was turned over to the American Christian Missionary Society for use whenever it should be thought advisable to build in that city. In Halifax Mr. Miles has long been serving as deacon and as chairman of the official board. He has taken an active part in the work of the Y. M. C. A., in the work of the Sunday School Association of Nova Scotia and of other beneficent enterprises. He and Mrs. Miles are highly esteemed in Christian circles. A visit to their home is an inspiration.

One who knows, says of Mr. Flaglor and Mr. Miles, "It would be hard to estimate the value of their service. Business men and wise counselors have been scarce in our churches, thus adding to the responsibility of those who were willing to share the burden." And to quote again, "I have often wondered what we would have done without them in our work. They have had enough to discourage the best of men but they have worked on and done what they could to strengthen the things that remain. It is hard to say what the future of our work will be but I know what it would be if we had enough men like them."

W. H. Harding, a "Haligonian," born in Halifax, March 18, 1861, is the esteemed pastor of the church in Milton, Nova Scotia. If you go there and see a genial man of burly energy and of a preacher cast of countenance and interested in men and boys—that's he. He has been a loyal pioneer for forty years. Now to be loyal and true amid favoring circumstances is one thing, but to do pioneer work on the frontier where the Disciples of Christ were practically unknown, to make one's way through snow and ice and face frowns and storms, as these early pioneers had to do, is quite another thing.

From early childhood he forged ahead against adverse circumstances. At the age of twelve he left the public school and was apprenticed to a watchmaker who not only taught him how to "make the wheels go round," but probably some wholesome doctrine as well, as he was an earnest disciple. Later Mr. Harding became a seaman and braved the stormy deep. His decision day came in his nineteenth year and found him in Boston, Massachusetts, where he was baptized by a Baptist pastor. Returning to Halifax he became a carpenter, working at his trade by day and studying at night through a correspondence course. His advanced education he received at Dalhousie College. In 1883 he married Miss Susan E. Myers. Mrs. Harding has been a great help to him and has shared his sacrificial ministry. Seven of their children are living today and all of them are active in church work. He was ordained by the West Gore Church, in 1887, and the Newport Church, which called him, was able to pay the magnificent sum of $250 a year for his work. It may seem ironical to note that it was hard to make the two ends meet. What would some of those early preachers have done if it had not been for their economical wives?

Mr. Harding sought to reach the whole county with the gospel plea, traveling mostly on foot and sometimes helped by good brethren to a lift in a hay wagon. He walked nine miles and preached three times on Sunday. He preached in halls, schoolhouses and private homes. Sometimes the doors of church buildings were locked against him. Once a building was burned down to prevent his preaching in it. Sometimes on these evangelistic trips he trudged through the deep snow. His first protracted meeting was held in North Salem, Nova Scotia. At the first baptizing a man who was opposed to the meeting ran out on the trunk of a fallen tree to get a good view, and fell into the water, to the amusement of the crowd.



W. H. Harding

Most of Mr. Harding's ministry has been spent in the Maritime provinces, in Nova Scotia, Prince Edward Island and Deer Island, where in 1898 he held the largest meeting ever held in the churches in the Maritimes, with 142 additions. He spent the "nineties" in the United States, in Illinois and Kansas. But he heard again the call of the Maritimes and went back. For six years he has been associated with Mr. Flaglor in the publica-

tion of *The Christian*, of which he was the editor, a journal now merged into *The Canadian Disciple* of the All-Canada movement. A dozen preachers have come from his work, some of them prominent men. He has dedicated eight new churches and baptized 2,000 people.

One wonders what would have been the growth of the Disciples of Christ in these provinces had more men of this type spent the years of their ministry on their native heath. With a magnanimity that commands respect, one of the three men who are the subjects of this sketch expresses the spirit of all of them in the following language, "The fruit of the past work is not very apparent on the field, but we are proud of the product that has been exported to the United States and other fields in men of outstanding ability and usefulness. As to the future, we can only hope that it may not only produce more of such men but be able to retain and use them on this field."

Ye Have Not, Because Ye Ask Not

By MARY J. JUDSON

All disciples of Christ are called to be saints but, in the general use of the term, Miss Judson is one of the few who have attained such close conformity to Christ's will and life. For twenty-four years she was national treasurer of the Christian Woman's Board of Missions.

WE have never fathomed the depths of God's love, nor his readiness to bless if we will put ourselves in a receptive attitude toward him. We must seek him in humility. Self-sufficiency has no place in the realm where the Father meets his child. "Our sufficiency is of God." We have the divine assurance that "ye shall find me when ye search for me with all your heart." The divided heart is the secret of many failures. We are too indifferent in our praying. We do not love the Lord our God with the whole "heart and soul and mind and strength." To do that is to have a consuming passion. We need not utter Job's despairing cry. "Oh that I knew where I might find Him." "Ask and ye shall receive, seek and ye shall find." A better day dawned when Christ came. He was the mediator for whom Job longed, who would stand between him and God and lay his hand upon them both.

If we partake of that spirit which animated the Father's heart when he so loved the world that he gave his Son to save it, we will be eager to do our part toward saving all for whom Christ died. Nothing has ever been accomplished along this line that did not have its origin in the prayer-life of some who had learned to know and love God. "I have a Friend, you ought to know him," is the sentiment not only of the writer of the hymn but of all who have come into an unselfish service. We may never know how much of the joy that enters into life is the result of prayer, neither can we know how much we miss because we "ask not." When we feel our need, then is the time of the Father's munificent bestowing.

It is written of the "little Lord Jesus" that he "increased in favor with God." Can that be said of us? It is the privilege of God's child in every age if he will but strive to attain unto it. The ascent is not easy and there may be thorns for the feet, but the companionship on the way is above price. It means letting our wills be lost in his will and just following where he leads. It means extending a helping hand to every toiler who climbs by our side and it means faithfulness unto the end. Some one has said: "The more I study our Lord's life and the longer I am in the work, the deeper I feel that walking in his steps must needs be the way of the cross, but he walked it alone. We walk it with him. That makes all the difference." To know that we are walking with him makes the yoke easy and the burden light, according to his own gracious promise. Another writer, with an insight into the deep things of life, has given us this thought. "Some souls have small commerce with heaven, they have no ships upon the intervening seas." The ships engaged in that commerce are the prayers of the children of God. The sea that intervenes looks very wide if we have not learned this secret.

It is a precious thought to a great many people that the inspiration out of which grew the Christian Woman's Board of Missions came to a woman alone in her quiet home after a season of communion with God, or as she expressed it, at the close of her private devotions. In speaking of it herself, twenty-one years later she said: "The little flame that was enclosed within four walls in Iowa City has kindled and spread until its light shines down into the dark places of the earth and the isles of the sea have heard thereof and are glad." This God-given child of prayer has, through all the years, been nourished by prayer as was most fitting and "incense which was the prayers of the saints" has ascended to heaven from the hearts of women at morn and even who never knew they were saints. Indeed it is probable that there is never a moment when there is not some one praying for the triumph of the cross in every land. And yet how large the number who disregard our Lord's pathetic question: "Could ye not watch with me?" Men and women arise and take up the tasks of the day with no expression of gratitude to the One in whose hands is their very breath and no petition for guidance that they may not walk alone and no hearing before him the needs of the great world. To live selfishly is to have a narrow, little life. To live for others is to have the "life abundant."

As we approach our Golden Jubilee what shall be said of the type of womanhood resultant from fifty years of happy service? For many of its burden-bearers there have been divine compensations in that they have found a "closer walk with God" and the spiritual life, while it may not be more intense than it was with the few in the

beginning, has attained a firmer fiber and the number who have learned "the secret of the Lord" has been largely increased. Women who never thought they could tell the story of God's love have had their hearts so warmed and thrilled that they could not keep from telling it and the children have in large numbers been brought into this blessed fellowship of service. Women have become gentler and more patient with each other as they saw the beauty of the larger life. Out of it all the whole church has been blessed and if we learn our lesson well we will cultivate a deeper devotional spirit, drink more frequently from the fountain of God's Word and pray more earnestly that his will may be done on earth as it is done in heaven.

Two Sparrows

By R. H. MILLER

Mr. Miller's decade of notable service in Buffalo and his inspiring leadership in the Men and Millions Movement, as well as his splendid ministry in the Independence Boulevard Church, Kansas City, give preeminent force to every word.

"ARE not two sparrows sold for a penny, and not one of them shall fall on the ground without your Father." What a picture of the tenderness and inclusiveness of the love of God! Two sparrows in the market place, the cheapest things in all the multitudinous display of merchandise, poor, little, limp, bedraggled creatures, pitifully small and undesirable now that the pulse of life and the breath of song have gone out of them. They hang in clusters. One has no value and only the poorest and meanest will notice them. But, "not one of them shall fall on the ground without your Father."

The poor, the undone, the outcast and the aged, they also are grouped in classes and are considered only in the mass. Only the learned, the competent and the successful are individualized. Except where Christ is, the poor and outworn are huddled away into public institutions and fed in lines and clothed in uniform. Just sparrows in the market place where worth is reckoned by material standards. Christ came to declare God's evaluation of sparrows and men, to make men distinguished and distinguishable by love and compassion.

God loves, God cares: that is the hope-filling message of Christ which has changed the face of the earth. It was no accident that he was born in a manger. "For our sakes he became poor." For the sake of sparrows and men who were treated like sparrows. The Lord spent the years of preparation in an obscure little village among the poor and unnoticed and made that village the shrine of great hearts for all time, and those poor to be remembered and loved in all generations. In his public ministry he spoke the language and depicted the life of the lowly. His parables are the dramatization of the commonplace. The lost coin, the patched garment, the importunate widow, how he discovered the minor but real tragedies of lowly life! The record of his active life is the biography of mercy.

God was made flesh and tabernacled among us. Jesus made visible the place God occupies on earth. You go into strange company when you follow Christ; publicans, harlots, lepers, the blind and the lame. He takes little children in his arms and speaks with infinite compassion of the widows and the poor. His tenderest promise is to the "weary and heavy laden." He declares the object of his incarnation to be "to seek and to save the lost." His ministry was purposed for the poor and the needy. He was born among them and died for them and with them. That busy day with which he opened his public ministry at Capernaum was like all his other days until the day that "He was taken up." He answered the Baptist's challenge of the divineness of his authority by the test of his benevolence. He was God's representative and the world's Savior because he acted as God would act and spoke as God would speak. And at last his love and compassion triumphed over the anguish and shame of the cross and pity had the last word. He rebuked the wise and announced the doom of the self-righteous but he never lost patience with the poor nor his faith in the recoverability of the sinner. He loved the unlovely and made them lovable. He befriended the sick and outcast and ever since the world has loved them for his sake. Christ presented his life to the exacting claims of need and risked his authority on his godlikeness, and the multitudes believed on him. There are no exactions like the exactions of love. Christ satisfied forever the quest of the human heart for the divine when he taught men to say, "Our Father" and then so poured out his life in loving deeds that men have accepted without reservation his word, "He that hath seen me hath seen the Father."

Charity is the highest expression of a Christ-filled life. Mercy is the final judgment of men and nations. "Inasmuch as ye did it" and "Inasmuch as ye did it not" are the solemn but decisive tests in the judgment of eternity. Charity is a Christian virtue. The orphanage, the hospital and the home for the aged were chartered in the stable of Bethlehem, and they are dowered by the gifts of those who have learned love from him "who first loved us."

> "By condescension we pass to others,
> By sympathy they pass to us."

Christian love is measured not by the need of those who suffer but by the fullness of those who serve. God marks the sparrows' fall not because they are sparrows but because he is God. So long as the church loves it is indispensable and imperishable. The orphanage and the home for the homeless are the guarantee that Christ lives. So long as sparrows fall, God will watch, and blessed is he who shall lift them up in Christ's stead and for Christ's sake.

Where Bills Are Not Presented

We shall never be able to figure the amount we owe nor even to call the roll of the physicians and surgeons who have given unsparingly and without charge of their time and talent to the wards of the brotherhood.. We can mention only a few of the names and they must stand representative of a whole host who have served without thought of honor or reward.

BACK of every institution administered by the department of benevolence of the United Christian Missionary Society stands a band of volunteer workers who are constantly giving their time and selves to the work, of whom the public knows or hears little, but without whom the institution could not live. At the head of this band stands the doctor, as the health of the institution is dependent upon him. It is a pleasure to have the opportunity of expressing our appreciation of the notable work done by our physicians.

The Need

In the hospital of the Home a sick baby was lying. Careful nursing and prescribed medicines had failed to work a cure, nothing but a delicate operation on the throat could save the baby's life. Skilled hands were ready and a life was saved. A girl unable to walk at all is brought to the Home, orphaned, crippled, penniless. She seems doomed always to be a charge to society. A specialist is at hand, long months of careful treatment are given and finally the girl is able to walk, able to become a happy, useful member of society.

Dread appendicitis suddenly attacked one of our little ones. She was rushed to the operating room and though the appendix was ruptured her life was saved. A family comes to the Home, a mother and children, all convalescing from typhoid fever, all undernourished, weak, subnormal. A diet is prescribed after careful study of the cases and gradually the family are being won back to health and strength. Another family came. They had been sent from one place to another and lastly to a poorhouse. Finally they came to the Home. All had contracted severe colds and one succumbed, the others, through the skillful treatment of our physicians, are gradually regaining their health. These are a very few somewhat typical instances of the saving help that is being given daily by the group of consecrated physicians, who are giving their services to the Christian Orphans' Home.

The Cost to the Doctor

The Colorado Christian Home is very fortunate in having a splendid corps of physicians back of it. From the time the child enters the Home until he leaves, he is constantly under a doctor's supervision. He is first taken to our examining pyhsician, Dr. George Monson, and given a thorough physical examination. Dr. Monson has done this work for five years without a cent of remuneration, and always in the most courteous and kindly way. The child is then taken to our house physician, Dr. Paul Connor, who, for several years, had charge of the "Children's Hospital" in Panama. Dr. Connor takes care of the vaccination and inoculation. When any symptoms of illness occur he is called. Last year during the smallpox epidemic in the city, he vaccinated all of the children. Then came the inoculations for diphtheria. This all meant many hours of time which he graciously sacrificed out of his busy life. He has taken us through the mumps, chicken pox and measles. Hardly a week goes by that he is not called to administer in some way and his services are given without thought of recompense.

When we have tonsils and adenoids (which is about every time we have a new child in the Home) we call on Dr. C. C. Reid or Dr. A. J. Argall. Too much can not be said for the splendid service rendered by Dr. Reid and his associate physicians, especially Dr. J. E. Ramsey. Dr. Reid has served the Home since its location in Denver. During that time he has given about

Under Their Neighbor's Watchful Care

Just across the street from the Emily E. Flinn Home for Aged Disciples, in Marion, Indiana, lives Dr. Baldwin, who for years has served the home without charge as house physician and has dignified his service by the gracious spirit of its rendering.

Dr. H. W. McClanahan
For 28 years he placed his skill at the service of the children of the Child Saving Institute, Omaha, Nebraska.

three hundred treatments for deafness, colds, etc., and performed one hundred and fifty tonsil and adenoid operations. One hundred and fifty tonsil operations at $50 per operation, (which is the minimum rate) = $7500. You hadn't thought of it being so much, had you? Yet that is only part of Dr. Reid's contribution. The other doctors will figure up in the same manner.

Dr. W. A. Purcell has also donated his services since the Home's location in Denver eleven years ago. He does all of our dental work. We have usually about forty-five to fifty children a year. One time it was thought that we were probably imposing upon his generosity and it was suggested that we try to find someone else to assist with the work. He said "No, just have the children on time when an appointment is made."

The Joy that Comes

Dr. Leslie H. Moore, one of the leading baby specialists in Dallas and in the South, is known at the Fowler Home for Children as "Our Dr. Moore," since he has been so wonderful in his never-tiring and efficient services to the Home and the beautifully sweet spirit in which his service is rendered. Dr. Moore is not only a most efficient baby specialist, but an irreproachable Christian gentleman, a prince among men, a friend to all those to whom he can extend a helping hand. He always sees the cheerful side of life and passes on a word of cheer and a smile to everyone. Often he gathers up a car full of little tots, drives them around the block a time or two, and leaves them happy and shouting "Goodby, Dr. Moore."

For two years Dr. Moore did the major portion of all medical work at both the Home for Aged and the Children's Home. After taking up children's work only, his time has been so completely filled—with a great deal of charity work at the City Hospital and Baby Camp as well as at our Home—that much of the work at the Children's Home has been placed in the efficient hands of Dr. Gordon B. McFarland, brother of S. J. McFarland, president of our board of directors. The McFarlands have all been closely associated with all the church educational and benevolent activities. Dr. McFarland has made for himself a most enviable reputation as a baby specialist during the years he has been in Dallas. He had his medical training in New York and was practicing there before he came to Dallas. Not only has his work been of the highest type, but he takes a most personal interest in every child. He knows them by name and knows their idiosyncrasies as well, and is much loved by everyone in the Home. We are always glad when he has time to phone and say, "If a hungry doctor comes by, will he find an extra plate?" Needless to say, the plate is there, for all enjoy the social side of his life as much as we thoroughly appreciate the professional side.

We feel that our Baby Ward alone bespeaks the efficiency of the work of our doctors. This department, with ten babies ranging in age from one day to two and a half years old, has been in operation for more than two years. These babies are fed absolutely according to formulae given by these two splendid physicians and during this two and a half years we have not had a sick little baby and nothing serious among the older ones, even with their teething.

Drs. C. M. Grigsby, R. H. Moore, R. J. Glass and Tate Miller have done equally as efficient and as deeply appreciated work in the Home for the Aged. Dr. Grigsby so thoroughly appreciates the feelings of the aged that there are many of them who feel hurt if he doesn't slip in for a cheery word, when he is in the house, whether they are ill or not.

The eye, ear, nose, and throat work for more than six years has been done by Drs. Albert H. Wilkinson, David L. Bettison, S. L. Boren and W. Mood Knowles. With two mastoids and dozens and dozens of adenoids and tonsillectomies, we have never had one that has had a complication, which bespeaks the very high type of their work. Dr. W. B. Carroll is transforming one little seven year old boy, clubfooted from birth and the butt of thoughtless children's jokes, into a straight-limbed boy who is going to know the joy of a straight body that may go among his playmates, instead of a crippled one. One of the many things that have been done under the skilled hands of Drs. Webb and Lott was for a boy-victim of infantile paralysis, who has been given the use of a foot and limb that otherwise would have dragged through life as a useless member. Such great blessings are innumerable.

Dr. B. W. Christie
For 19 years, has played the part of a Good Samaritan at the Child Saving Institute, Omaha, Nebraska.

A Modern Mission Station in Africa

By ANDREW F. HENSEY

The ill health which keeps Mr. Hensey out of Africa for a time is a blessing to the College of Missions.

IT would be easy to compare early evangelistic methods with modern ones. The primitive church evangelized the Roman Empire with little equipment and with comparatively simple methods. But we do well not to forget that those early messengers of the Cross found everywhere the Jewish synagogues as already prepared places in which they might meet, and the Roman roads made accessible every part of that marvelous empire. When we consider the evangelization of the Congoland, there are some highways of the King,—but they are the water highways provided by the Congo River and its many tributaries. And the bamboo and bark huts which go to make up the villages of that interior country furnish no parallel to the synagogues of early days.

As the steamer brings us up the broad Congo River until we reach the equator, we come one day around a point and see almost suddenly before us roofs and walls and trees and shrubbery on a little bluff. How warmly we are welcomed as we land! Soon we are walking about this modern mission station of Bolenge, getting ready to record our reactions to its life and methods. Nor is this easy to do, for it has about two hundred acres of land, on which are more than twenty buildings.

The first impression is that here is a place of health and beauty in the midst of an unhealthy and monotonous country. You note at once the avenues of palm and other trees, laid out symmetrically. The flowers planted everywhere and a row of four bungalows facing the Congo where one may have the companionship of that wonderful river, are characteristic of this modern station. The dwellings are very simple buildings, but within you find everything tastefully arranged, and pictures and other things which remind you of the homeland are everywhere. Then you see books, books and yet more books; for when one lives here so far away from the stimulating contacts of modern life, he finds that he can get along better without anything else than without books.

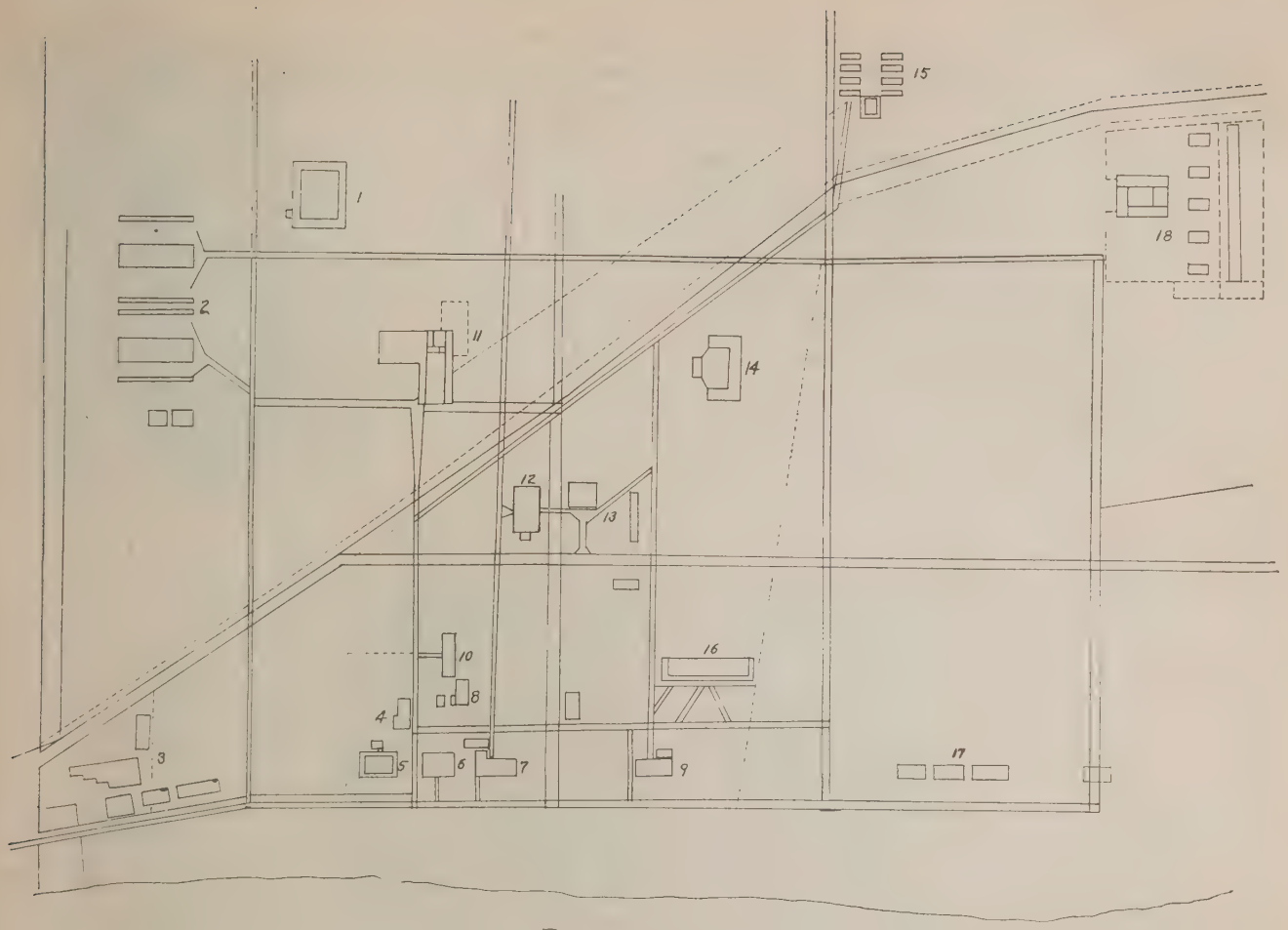
The missionaries will show you quite soon after your arrival the plan of the station, and will tell you that it is as yet incomplete; that four more dwelling houses are to be erected along the river. You will be rather surprised to find that the plans for the future provide for twenty-three missionaries on the regular staff.

When our work first began in Africa, we followed the plan of placing two or three families at each station, but, because the terms are so short, and sickness comes often, it very frequently happened that one family would be alone for a long time. After some tragedies, it seemed better to revise our method, so we are now working on what we call the "large station plan." Instead of placing a number of stations quite close together, we are arranging for only a few stations a long way apart, but each station as well staffed and equipped as possible. We believe that this plan, which may be summed up in saying that we strive to plant there in the midst of the unwholesome life of heathenism a little bit of the wholesomeness of our own land, is more efficient. So this little colony of Christian missionaries strives to maintain in as large a degree as possible the simple, normal life of the United States. Sunday evenings to have our own church service in English, where we sing the hymns which are so dear to us in the mother tongue. And out from the life of this little group we hope there will radiate all the ideals which have drawn us to that land of the Congo.

As you go along by the dwellings, you note that there are white children playing on the shady verandas, four of them on one porch; and one of the most interesting places you will visit is a kindergarten, maintained by one of the ladies for the benefit of these white children. When you see her methods, you will not be surprised to learn that three of the children have learned to read and write in the few months since she began this winsome service. All about the houses you will notice flowers and fruit trees and back of them vegetable gardens; and when you come to talk with the doctor in charge, you will find that every effort is made to keep the station as sanitary as one may hope for in such a climate.

The Bolenge Home of Mr. and Mrs. Emory Ross

This exalting of the home life has more than one significance. It is not alone that the messenger of Jesus may be more efficient in mind and body and soul because he lives in such wholesome environment. Without doubt he is. But an even



Plan of Bolenge Station

Key to chart: 1. Boys' School. 2. Workmen's Houses. 3. Sawmill, Engineer Shop and Lumber Sheds. 4, 5, 6, 7, 8, 9, Missionary Residences, some very temporary. 10. Oregon Work Shop. 11. Industrial Building—Temporary Quarters Medical Work. 12. Church. 13. School Buildings. 14. Girls' School. 15. Brick Works. 16. Printing Department and Office, also Temporary Home for a Missionary. 17. Workmen's Houses. 18. New Hospital Buildings Under Construction, 1922.

finer significance is that in such Christian homes, the teachings of Jesus are translated into life and actuality and those who are being won out of darkness into light may see how redeemed people live.

Perhaps the next impression made upon the observing visitor is that those who planned this station and those who carry on the work here, conceive their mission to be that of pouring into empty souls all the richness that Jesus has brought into modern civilization. So you will find that this is a great educative center.

At six o'clock every morning you will hear the lokole drum sending out its imperative "Wake up! Wake up! Wake up!" and fifteen minutes later the first school has commenced. All the employees of the station, skilled and unskilled, all the orphans and dependents of the mission, all of those connected in any way with its life, attend this morning school. The curriculum consists almost exclusively of the "three R's," which are taught over and over again. Whenever these have been learned, more advanced schools are provided. This station is also the location of the Long Bible Training School, where are developed evangelists and preachers and Bible women and teachers for this school and all the village schools which are directed from this center. There is a special school for girls and also one for boys.

A visit to the girls' school will more than repay you. It is of sun-dried brick, built around an open court, on which all the rooms open. On three sides of the quadrangle are rooms for the girls, many of whom are orphans, and on the fourth side rooms for the Christian native and wife who are in charge of the school, under the supervision of one of the missionary ladies. In addition to attendance at the day school, these girls receive instruction and training in sewing, housework, gardening and in all that will help them to become Christian home makers. In all these schools, in addition to the "three R's," the play life of the children is emphasized, and the interesting, stimulating games which are so familiar to our school children are being introduced into the schools of this jungle-land. Agriculture is another of the subjects taught here. Back of the station proper about a hundred acres of land are reserved for plantations where it is hoped may be demonstrated in a very practical manner some ways in which African agriculture can be made more productive.

As you follow one of the palm-bordered paths, you come to a large brick building, and the whirr of machinery within will tell you that this is the industrial

school. Those who are carrying on the work of the station believe that the learning of some useful trade is not only a good thing to make people economically independent, but a very fine discipline for the whole life. One does not need to stay long in Africa to find out that the lazy man usually makes a poor Christian. The average man who sits down in his village, paying no attention to those pursuits in which he engaged before he entered into this new life and having nothing interesting in the way of a profession or a trade corresponding to the new things which he has learned, is quite likely soon to drift back into the old heathen life. So the gospel of industry does need in an imperative way to be proclaimed and emphasized. Perhaps the primary thing in industrial education is to inculcate the habit of regular, sustained labor. For the real vice of the child of the tropics is not laziness, but spasmodic application to toil. Next in order of importance might be the providing of new tools. Touch the springs of life and the boys and girls will want to learn. But African heathenism has provided itself with very few implements for its industrial life and these newly-trained hands will need to be supplied with modern tools, if their training is to be effective.

The missionaries are very frankly dreamers. They dream of a day when a New Africa is to come into being. They have visions of a time when every village of the interior shall have been touched by the awakening hand of the Son of God. And they see in each of those villages of the future a church, a schoolhouse, well-lighted and ventilated houses, in short, a new community life. For the gospel has its power for the life which now is, and for that New Africa a veritable army of carpenters and masons and tailors and builders and farmers are imperative. The modern mission station must do its part in producing and training them.

But although they are dreamers, at the same time those who labor at this station are clear-headed folks with very practical, businesslike sense, and therefore they understand the relation of modern scientific achievement to the program of Jesus. Formerly, the only way of lighting a missionary's home in Central Africa was by candles and in by far the greater number, it is still the only method of illumination, though now in some places kerosene and acetylene are in use. But this station which we are describing is to be illuminated by means of an electric light plant. Formerly all the lumber used about every mission station was sawn out by hand with a pit-saw. But here you will find, yonder on the river bank, the most convenient type of portable sawmill, with a planer and other necessary machinery. No longer do we journey in dangerous dug-out canoes, but in launches, such as the "Missouri" and the "Illinois," and by the steamer "Oregon." An engineering shop, a printing press, as well as the machinery in the industrial building, show what a part modern machinery is playing and is to play, in carrying out the program of Jesus.

Mpoku

Engineer of the sawmill and an influential Christian

One needs to illustrate this in its relation to the new economic life of Africa. In the Congo forest country, there are no beasts of burden, nor does it seem possible for them to live there. That means that there is no bridging of the gap between man-power and mechanical power. All the agriculture has thus far been carried on by man-power alone or, to be more accurate, by woman-power, for the women do all the gardening. Even with modern tools to take the place of the pitifully inadequate ones that have been used for centuries, hand-power alone is inadequate for the development of farming which will really feed the people. No one in Central Africa really knows what it is not to be hungry, and malnutrition must be counted, along with superstition and disease, as one of the primary causes of the heavy mortality. Those who have made a study of the agricultural problem tell us that the soil must really be turned up if its productive richness is to be released. Therefore the only apparent solution is the introduction and general use of tractors.

Temporary Classrooms for the Bolenge School

A mission composed of forty-five missionaries at four widely-separated stations, is likely to lack unity and cohesion and thus its impact upon heathenism have less of force. So a committee is studying the possibility of radio establishment, that all our stations may be able to communicate readily one with another. When we remember that even modern medical science has never quite won in its combat with that climate and its weird maladies and that frequently a distant station has to be a

long time without a doctor, as is the case at Mondombe and Lotumbe now, the imperative need for such rapid inter-communication seems apparent.

In heathenism life is the cheapest and commonest thing, but we know that it is the rarest and dearest contribution the church and the college and the Christian home make to the redemption of Africa. Because life is so precious, surely the home church will want to provide adequate equipment for her sons and daughters, who are the standard bearers in Congoland for the living Christ. Thus she will be making the short time they may hope to spend in such a climate count for many years. For that equipment multiplies life over and over again.

This station which we are visiting is a base station. So you will find located here the offices of the treasurer and the legal representative of the mission, in which you will find modern steel desks, files, an adding machine, typewriters and many of the other things which go to make modern business offices efficient. Connected with the treasurer's office is a department for the purchasing of supplies for the whole mission. These supplies are to be stored in a special building erected for that purpose and built in such a way that the loss so often occasioned by a damp, tropical climate may be as far as possible eliminated. The aim is always to use mission funds as a sacred responsibility.

The Brick Church at Bolenge Which Seats About 900

But it is only in a few ways that the equipment and buildings of this base station differ from our other stations. As much as possible of the business of the mission is concentrated here, for it is only six miles from the provincial capital of Coquilhatville, which is one of the most important centers of Belgian Congo. A bank, post office, telegraph, cable office, wireless, long distance telephone, a regular stopping place for steamers and hydroplanes, and some thirty trading establishments, make Coquilhatville an embryo city. Lotumbe and Monieka and Mondombe are being equipped like Bolenge for the same aggressive carrying out of the Great Commission. Because the messengers of Jesus who labor here have this conception of their task and are being equipped for it, their prestige has steadily grown. Each governor-general who visits this and other stations of its type vies with his predecessor in words of warm appreciation. In this part of Africa the missionary is no "Orphan Annie" among the civilizing forces, but is always given a place in the front rank.

As the multitudinous activities of the station become evident to the visitor, he will almost certainly form a high estimate of the industry of these missionaries. What busy people they are, and how prodigiously they toil! From morn till late at night the people and the needs press upon them, until it is easy to see that a four years' term in that kind of a climate, living that sort of a busy life, is abundantly long. As I look back over the ceaseless activity of my colleagues, after being away from them more than two years, I feel impelled to pay tribute to that band of tireless toilers for the Master. Any one of them could pray:

> I ask no heaven, till earth be Thine,
> No glory-crown while work of mine remaineth here;
> When earth shall shine among the stars,
> Her sins wiped out, her captives free—
> Her voice a music unto Thee—
> For crown, more work give Thou to me,
> Lord, here am I.

It would be impossible, in any survey of such a station, to pass by its healing agencies, especially the new hospital which is just being erected on the unit plan. A number of small buildings are to be constructed in place of the one large one which is the usual type of mission hospital. Here you will find also quite a good deal of modern medical equipment. In addition to a doctor, there is here located the only dentist in the colony. It really does seem that no one would ever need to be persuaded of the peremptory requirement that the medical missionary have the medicines and hospital and surgical equipment which will make his fight against disease a victorious one. Why should he see epidemics spread, when specifics for those maladies are obtainable, even if they are expensive? Can any reason be given why he should have to see his colleagues literally burn up with fever, when a refrigerating plant would avoid that? Life is the one costly thing with which the church dare not be extravagant!

As you go from place to place, you notice that the church building from which the songs emanate dominates the whole station. If you could comprehend that rhythmic Lonkundo language which is being spoken all about you, you would realize that the whole life of the station is shot through with the missionary purpose and passion. For after all, the missionaries are here for no other purpose than to interpret as far as possible the life and the ideals of the Son of God. To sum up, this is one of Jesus' broadcasting stations for the radiating of his life and his redemption, and if you could know all the outstations and the villages to which its influence goes, you might realize how far-flung is its range.

The Women of Paraguay

By HILMA LIND LEACH

A boarding home for girls is just being opened in Asuncion, Paraguay, under the care of Mr. and Mrs. Leach.

THE long list of tragedies that sum up the history of the little inland republic of Paraguay accounts for the condition in which she finds herself today. Once the most formidable republic on the South American continent, she was, by the combined strength of three of her most powerful neighbors, crushed almost to obliteration. Where the invader left her more than fifty years ago, there she still lies broken and helpless.

Torn asunder at every step of the way by unscrupulous and ambitious men within her own borders, her cup of woe was full when she was plunged by a reckless and stupid dictator into a terrible war. For six bloody years the Paraguayans fought against awful odds, struggling with a heroism unexcelled in the annals of military history. The invaders were fighting not only an army, but an entire nation under arms. The women stood beside their men, helping them in the uneven fight against Brazilians behind them and the combined forces of Argentina and Uruguay before. This amazon valor has been immortalized on canvas and these pictures are treasured in the National Art Museum in Asunción today. The bravery of the Paraguayan woman fills the pages of the nation's history and the story of her valor is one of which any people might be proud. To subdue them meant to annihilate them, and they yielded only when their men were almost all gone, their leader killed, their towns and cities laid waste and their homes filled with mourning. It was a doleful victory that the Triple Alliance had won. As spoils of war they divided among themselves some of Paraguay's fairest lands, and satisfied with their work of destruction, they withdrew.

A Result of the War with the Triple Alliance

A ruined church photographed from the Paraguay River.

The calamity that befell the nation has not yet lifted its blighting shadow from her shoulders. It was a ghastly figure that raised its head when the last enemy departed. Stunned beyond measure, the old men and women and children, all that remained of the population, began the appalling task of creating anew the entire national life. Slowly, stubbornly and with a fervent patriotism, the women undertook the task, and what one sees today of this people is largely due to their devotion. The rehabilitation of Paraguay has not been easy. To add to her difficulties she awoke to find the stream of world commerce passing by a thousand miles from her door. Tucked away, far up a treacherous river whose head is lost in the trackless jungles of Brazil, she is at the back door, so to speak, of the South American republics. The obstacles that nature has placed in the way of her development can be, with money, brains and enterprise fairly easily overcome, but Paraguay's greatest hindrance to progress is to be found in herself as a people.

Typical Paraguayan Children

Caught near Asuncion.

As I write this the capital is, and has been for weeks, besieged by revolutionaries. Revolution is always an imminent thing in this country and political instability goes hand in hand with commercial backwardness. Although Paraguay has the forms of democracy the word really has little meaning here, where the government is in the hands of political "bosses." A fairly high level

of general intelligence is necessary in order to have a workable democratic government. It is easy to see, therefore, in a country where the percentage of illiteracy runs higher than 70 or perhaps 80, why the government is as it is. Happily the government is doing all it can within the limits of its poor treasury to spread elementary education over the entire republic.

In working with Paraguayans one has constantly to bear in mind the race from which the Paraguayan has sprung. Originally he was a Guaraní Indian, of a type much superior to the majority of other South American Indians. Docile, peace-loving and tractable, he became an easy subject to the ministrations of the Jesuit fathers who came here three centuries ago. This pure Guaraní has almost entirely disappeared and in his stead has been developed from the mixing of the European with the Indian a distinct Paraguayan type which has conserved more of the Guaraní than the imported Spanish characteristics. Whereas one finds many families in the larger cities of pure European stock, one would have to look into the innermost recesses of the republic to find the pure, unmixed Guaraní. Aside from bringing to the Guaranís the forms of Christianity, one sometimes wonders if the European has contributed much to their well-being.

As a people the present day Paraguayans are hospitable and generous, and the traveler need not fear for a place to sleep and food to eat even though it might be in the most humble *rancho*. They are proud and sensitive and intensely patriotic, but like their neighbors in South America, they have a sense of courtesy that prefers to say the thing they think will please rather than to displease with the truth. This makes it difficult to know what they really think. There is no doubt in my mind that the women of Paraguay are superior to the men. The reconstructive work that fell to the lot of the women after the wars strengthened their will and made them more resourceful, independent and more industrious than the men. It is too common a sight to see the women bearing the burden and responsibility of supplying the sustenance while the men are loafing and idling about the place making of themselves a burden rather than a help.

A Vendedora
In the streets of Asuncion, Paraguay.

The life in the home is very simple in all classes of society. In the homes of the wealthy you may find rich and ornate furnishings but the appearance presents a stiffness rather than a homeliness. The knack of home making does not seem to have come within the ken of the Paraguayan woman. Personal adornment among the upper class is of far greater importance than making a home for the family, and a party dress is not an uncommon costume for a shopping tour. It is a known fact that many of these beautifully dressed women come from homes kept barren of furniture and homely comforts that beautiful gowns may be purchased. An elaborately dressed woman on the street may on the other hand be found in her home going about in bare feet with untidy hair until after the siesta hour, nor is the inevitable cigar so common to the lower class women an uncommon sight among their better dressed sisters. Smoking is almost a universal custom among the Paraguayan women and while the one class confine smoking to their homes, it is a most common sight to see the lower class women of all ages from fifteen to seventy-five years, smoking on the street.

Argentinian Luxury
Washing in a tub made by hollowing out a log.

Outside of the few families who regard themselves as the élite, and the few women who are employed in business houses, the womanhood of the nation is composed of the barefoot laboring class. When one speaks of the women of Paraguay it must be of this latter class, for they are in the vast majority. Many of these women in the city earn their living as *vendedoras* or hucksters of vegetables, fruits, chickens, eggs, milk and anything else they can carry. From early morning till late at night you hear the call at your front gate, *"Marchante, quiere mandioca, batatas, huevos y muchas cosas lindas?"* from young women and old, some riding donkeys and others afoot with their wide shallow baskets gracefully balanced on their heads and many of them with the added burden of a baby astride the hip. In all winds and weather she comes with her basket of bananas, oranges or pineapples so heavily laden that when she leaves your gate she asks you to help her to put it back on her head. The physical resistance of these women is nothing short of marvelous. They trudge into the city from points as far as five miles away, a long stream of them, tramp the city from

SPOKANE UNIVERSITY

house to house, and at the close of the day wend their weary way homeward. The central market in Asunción on a summer day when the mercury is wobbling around 104, is a sight to behold. Mark Twain once said that the saying, "See Naples and die," was wrong. He believed after he made a visit there, that it should have been "Smell Naples and die." Every time I go to market on a broiling summer morning I am reminded of Mark Twain's witticism. Such a horde of *vendedoras* in the gayest, dirtiest cotton dresses, occupying every square foot of space with their wares, selling every imaginable thing to eat and some things you cannot imagine, mixing their drinks, cooking their meals, sipping their *máte,* bantering each other in their beloved Guaraní, and putting down a "smoke-screen" with their big, black cigars, gives a picture you cannot easily erase from your memory. The heavy work that the women do seems to age them prematurely, but however hard their lot, their faces bespeak a sunny disposition and apparent contentment.

IF we were to peep into the homes of these women we would find only the poorest and crudest kind of living conditions. All the houses are made of rough poles with a mud plaster, thatched roof, dirt floors and an opening in front that serves the dual purpose of door and window. Of furniture there is none except a dry goods box, a rough bench or table, probably a couple of home-made little chairs that you have to squat on rather than sit. Some of these *ranchitos* have a canvas cross-legged cot, and some even a single spring bed, but most of the sleeping is done on Mother Earth or in a home-made hammock. Their wants are few and their life is simple in the extreme. Mandioca and meat, with oranges and bananas as dessert, are the staple articles of food. The people may at times go hungry, but starvation is something unknown. The mandioca grows in abundance and every little *rancho* has a patch of it, which together with a few chickens that have to scratch for a living, insures against want. Young and old share the same fare. The babies for lack of milk, which is expensive, are given mandioca starch water and bananas at a tender age. It is small wonder that baby funerals are a continuous procession along the main road to the cemetery.

To the Anglo-Saxon, with whom an inbred Puritanism has become almost an instinct, the free-love relationships that obtain throughout the length and breadth of Paraguay, are truly shocking. I believe, however, that far too much importance has been placed upon odious comparisons of these poor people with more favored nations of the north. Many implications of gross immorality have been made by the superficial observer which have been, to say the least, uncharitable, and possibly to a large extent unjust. To a degree we make our circumstances, but to a far larger degree they make us. Adaptation to environment is the natural law that has made Paraguayan social life what it is. In a country where communication is extremely difficult between its parts, where the population is sparse and widely scattered, and where the amenities of civilized life reach them but seldom; the people have been left to fend for themselves and create social organizations, lacking the ability for so doing by reason of a century or more of servitude under the Jesuits. With no moral leadership they have followed natural laws, living lives of freedom and unrestraint. I would speak of them as unmoral rather than immoral, knowing little or nothing of the culture and ideals of more advanced peoples. Even those who might be *mentally* aware of a higher morality have no *moral* awareness. It is academic with them and they have no conscience on the matter. It follows naturally then, that unmarried motherhood is not considered shameful and that an enormous percentage of the mothers of Paraguay is of this class. A hopeful sign of the times, however, is seen in some recent endeavors on the part of the Bishop of Paraguay to marry all those he can whom he finds living together out of wedlock. He takes occasional tours through the country on horseback, and I am told returns with scores of marriages to his credit. I cannot refrain from quoting a medical missionary who has worked with the Paraguayans for more than twenty-five years. He says: "The inhabitants of this country cannot be judged from the point of view of very strictly religious and moral people of North America and Great Britain. Considering the tragically sad past history of this people, the almost hopeless state of poverty, misery and disease of a large proportion of them, and the lamentably inadequate, insanitary conditions under which they live, I am quite sure that if the Lord Jesus were to walk around with us and see them, his heart would be filled with distress and compassion for them, and his voice would thunder out in fiercest reproach and contempt of us if we, North American or British Christians, dared to suggest one word about illegitimacy or immorality. It would be more tolerable for Paraguay in the day of judgment than for you." Their need is their plea and our sufficiency to meet that need is our call.

Very few missionary tasks are greater than those which face the missionaries of Paraguay. The pain of Paraguay is a pain in the heart of our Lord. Does it smite our souls, does it pierce us to the quick, does it move us to sacrificial service? It must if the burden of Paraguay is to become her blessing.

THE missionary spirit and enterprise is founded upon the conviction of the community of the moral and spiritual character of men of every race and condition; the missionary approaches men and women not as instruments of individual or even of mutual material advantage, but as those with whom he may share that which in his own experience he has found to be good. The sense of human kinship, the possibility of human respect and affection, it is these which bring men together, and which in hope and trust will remould the conception of the relation of western civilization to the other civilizations of the world.—*A. J. Carlyle.*

A Modern Rural Church in the Ozarks

By J. H. JONES

As the very efficient superintendent of missions, serving under the Missouri Christian Missionary Society, in the Third Missouri District, Mr. Jones presents a challenging vision of the possibilities within the grasp of the Disciples of Christ in quickening the life of our rural churches.

HICKORY COUNTY, MISSOURI, was organized in 1845, the year Andrew Jackson died. The members of the state legislature must have held this distinguished American general and president in high esteem for they gave the name of "Hickory" to the county and when they appointed a commission to locate the county seat instructed them to call it "Hermitage." Like many other Ozark counties, Hickory County had its feudal wars, the most famous of which was called the "Slicker War." For several years after the organization of the county there was not a single sawmill in it. The houses were built of split boards or logs held in place by weights. The man who was an expert with the broadax was in great demand in those days and received as high as fifty cents per day for his skilled labor. Fireplaces with stick chimneys were the common lot of all. Some of the aristocrats built stone chimneys. Schoolhouses with puncheon benches and teachers who did not "spare the rod" were the educational equipment. Farming and hauling were done by means of ox teams bearing the usual popular names of "Tom" and "Buck" and "Jack" and "Bald". The watermill—about one to the county—with an overshot wheel ground the corn for food and the cooking was done in cast iron skillets and kettles in the old fireplace.

J. H. Jones in the Old Hall
Where he found the congregation worshiping in 1920.

The famous sickness in those days was not appendicitis but the "old Missouri shaking ague," which could be kept off only by the use of bitter teas, quinine and keeping out of the morning dew. Store clothes were not worn in the county until after 1880. No cook stoves were brought into the county until 1860. The furniture in those days was scant and old-fashioned, its most prominent pieces being the old cord-bed and the little trundle-bed for the children. Hickory County was simply a typical Ozark county with its hunting, fishing, spinning, weaving and farming. All the goods came by boat to Boonville and were hauled overland by ox teams. There were no railroads in the state when the county was organized and even now Weaubleau is the only railroad town in the entire county. Here, before the coming of the railroad, some pioneers with an educational vision started an academy which was the means of helping young people from many counties all around to secure an education. The county is still practically inland, some of the towns being thirty miles from the railroad.

After the Civil War, in 1869, some enterprising citizens cut away the prairie grass in the only prairie spot in the county, for the balance of the county is rough and rugged, and laid out a town with streets and alleys and a public square in the center. It developed into a good crossroads trading place but when the railroad did come to the county it missed Wheatland by just twelve miles. Although handicapped by being an inland place, it has some fair mercantile stores, two banks, the best high school in the county and now the best rural church building in Missouri.

Among the young men who came into the county in an early day was one who first taught school, then entered medical college and after securing his diploma began the practice of medicine in the old county. He was a Missourian of the old type, honest, economical and a leader in the community in which he lived. While young in years, he heard in those days a much-criticized and stigmatized Christian preacher preach in the old-fashioned way. He made the confession and was baptized and ever since has stood firm for the faith and plea of the Disciples of Christ. Sometimes when ministers were scarce, in public discussions in the old log schoolhouse he contended for the faith with infidels and other enemies of the Bible. This "Veteran Doctor" has been a resident of Wheatland for many years.

Some years ago another Missourian moved from one

of the Missouri River counties to try his fortune in this Ozark country and settled on a farm near Wheatland. He and his wife were members of the Christian church "back home" and did not hesitate to let the fact be known in this new community. He was stalwart and firm in the faith. She was one of those good mothers in Israel who knew how to bring up a family in the "nurture and admonition of the Lord." In an old-fashioned two-horse wagon this couple with their family found the way to church every time meeting was announced. As a result the two sons and four daughters all came into the church young in years. One son is now a doctor in Wheatland, another a dentist in an Oklahoma town. One daughter married the only son of the "Veteran Doctor" now the superintendent of the Sunday school; another is a leather and harness dealer; another a farmer. The last of the family, Anna, yielded to the wooing of a country school teacher who was teaching in the home district. He was a country boy reared by industrious and substantial parents in the same community. After their marriage they resided in a county seat town on the banks of the Osage River where he was the principal of the schools. The president of the school board was a Greek philosopher, the son of one of the first supreme court judges of Missouri, a scholar known far better in Greece than in Missouri. One day the principal of the school wended his way across a timbered lot to the study of this philosopher and told him that he would not be an applicant longer for the position as he had made up his mind to study law. The old philosopher with a small pinched face, looked over his specs and with his squeaky voice retorted that he had "known some good school teachers that made mighty poor lawyers." But not disconcerted by this discouraging statement he entered law school. He went to Oklahoma in the days when oil was being discovered and made some successful oil investments as well as engaging in a lucrative law practice and has become very wealthy. But Harry H. Rogers and his faithful wife never forgot their home county and the old home town. Probably under the influence of his wife he became a Christian. He led his brothers into the church with one exception.

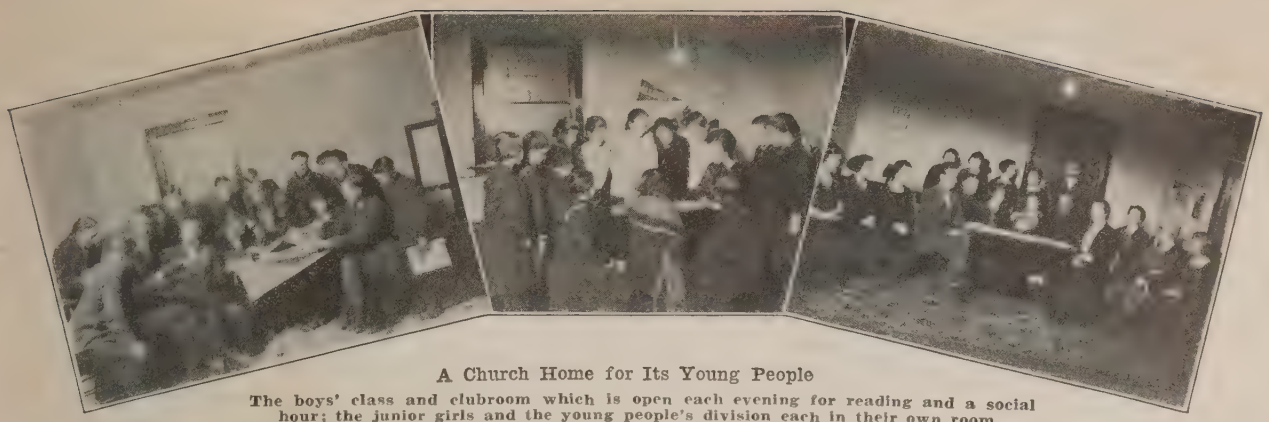
E. F. Leake

Loaned by the South Avenue Church, Springfield, Missouri, to preach the dedicatory sermon and to lead in the raising of the needed $8,700.

It was a longing desire of the "Veteran Doctor" and this "Stanch Disciple Family" to have a good Christian church building in their little town. They had worshiped in a union building and then in a store building. As a result of correspondence and the frequent visits of Mr. Rogers and his wife back to the old community he offered to contribute liberally towards the erection of a building. Already he had led the town in the establishment of a high school. October 22, 1922, was the happy day of dedication. While Mr. and Mrs. Rogers inspired the building of the church by their generous offer, yet the really heroic sacrifices were made by the members of the church living at Wheatland. Some of them borrowed money to put into the building. Not a single member shirked his duty and all gave liberally of time and money to make possible a building adequate for church and community needs.

Filling the Church on Week Days

The Wheatland school children and citizens assembling for an hour of chapel service in the auditorium of the new church. Inset is the picture of the county-wide pastor, A. T. Mahany.



A Church Home for Its Young People

The boys' class and clubroom which is open each evening for reading and a social hour; the junior girls and the young people's division each in their own room.

Mr. and Mrs. Rogers and the two country doctors led the way in giving. The children and the grandchildren of the "Veteran Doctor" and of the "Stanch Disciple Family" all took their share in the building. There were many others such as the faithful county superintendent of schools, the son of one of our pioneer preachers, and the "faithful women not a few" who rallied to the task and won a happy victory.

We dedicated a building with a large auditorium, well-seated with modern pews, classrooms, community room, kitchen and equipment for serving luncheons to farmers and young people. The building has its own heating and lighting plant. The cost is a little under $24,000. Almost all the material was hauled twelve miles from the railroad. For the past three years the superintendent of missions of the third district had been visiting the community regularly, preaching and planning for the building. Our Missouri Christian Missionary Society has its share in the credit for building as well as for the splendid revival meeting held by the district evangelist. It was a day when business men and farmers who never go to church attended. An old Baptist minister who spent a good portion of his life in trying to crush "Campbellism" as he called it, by debating with it, was there and on the front seat and congratulated us on the splendid enterprise. He may have killed Campbellism—I hope he did—but the plea of the Disciples of Christ was very much alive and dominated all the services of that day.

You ask about the future program for this church? They are building roads in Hickory County. Old Missouri has a high fever for good roads. Communities are merging. School districts are consolidating. When the roads come, and some of them are here, this church can serve several good communities within a territory of at least twenty miles square. Why not have churches with 500 to 800 members in the country with Bible schools with 800 to 1000 enrolled, as well as city churches of this size? The day is past for the one-room country church building. Why not erect rural church buildings costing from twenty-five to fifty thousand dollars that will serve all the people in a large area? Such equipment means modern Bible schools, educated resident all-time pastors, the different organizations that we find in our larger city congregations as well as community service. The building of rural high schools will in the future keep the young people at home at least until college age is reached, and the church must establish them in the faith and Christian ideals. Of course there will be a necessity for many sub-community gatherings and services at least for the present. For example three small congregations will be served through the week and part of the time with services on Sunday by the Wheatland pastor, but the Wheatland church will of necessity be the base of supplies. Here county schools of methods, missionary training schools and other conferences can be held, high grade entertainments and lecture programs provided, a wholesome social life developed for the young people and a community spirit fostered.

The Church's Hospitality to Community Organizations

A luncheon meeting of the Woman's Community Improvement Club and the Parent-Teacher's Association.

The congregation has not had its equipment long enough to make much progress in community service. But it has already shown its hospitality by entertaining some of the community organizations such as the Woman's Community Improvement Club and the Parent-Teacher's Association which are doing their share in making rural life more worth while. It feels that as a Christian church, its program must include not only preaching and teaching the Bible but serving the community in every way possible.

Our third district evangelist, A. T. Mahany, who has held several revival meetings in the county and therefore has already a point of contact with the people will begin the intensive program in Hickory County. He will be the county-wide pastor, making surveys and holding special county mass meetings at different churches and preaching through the week at schoolhouses and other places in the county. We will equip him with a Ford car. It is going to cost us something to start the enterprise, but we are going forward walking in faith that the money needed will be forthcoming.

The one thing needful in our hour of extremity was supplied by the church erection department of the United Christian Missionary Society, who came to us with a loan of $5000 to enable us to dedicate the church. The payment of this loan was provided for on the day of dedication. This department of the United Christian Missionary Society must be able in the future to answer many such appeals from rural communities. These appeals will not be for $500 but for $5000 to help erect adequate rural buildings to care for the life needs of the community. The dots on the "church extension" map will not be so many in the future but they will be larger. The real need is just becoming apparent and the department must have large sums of money to make real the growing vision in the country as well as in the city. The Disciples of Christ have been largely a rural people. Our future history should be one of leading in the reformation of rural church life. We will not cease to be a rural people but we should dignify this part of our task by leading in the building up of strong rural congregations which will become a power and an unending influence in the communities where they exist. To get under rural life is the challenge of the future.

The Doctor Miss Sahib is Gone

By MERLE THOMAS RICE

Mr. and Mrs. Ray E. Rice are home on furlough after one term in India. In charge of the Damoh Orphanage and with two small children they know only too well what the loss of a missionary doctor means.

OUR Doctor Miss Sahib gone! It seems impossible to believe it even yet. She was so vigorous and active and apparently well when we left Damoh that we never thought that she might not be there when we returned. After the first shock of the news and the deep realization of personal loss, my thoughts went out to those in Damoh who would miss her.

Naturally I thought of the missionaries first. There were Mr. and Mrs. Hill, with their own two little ones to think of. One who has not been on the mission field cannot realize what it means to missionary parents to have a loving, efficient missionary doctor always ready to help in caring for the children whenever that help is needed. Doctor McGavran was so devoted to the children and they to her. It was her joy to carry a baby about the compound, singing to him, or to take an older child to the jungle for a picnic or a wade in a stream. Whenever one of these little ones or any of the missionaries fell ill, she did not spare herself.

Then I thought of Mr. and Mrs. Livengood with two hundred and fifty Indian boys in their care and no missionary doctor to help them. Dr. McGavran's assistance and advice was a wonderful help in the Boys' Boarding School. For twenty-six years she has lived in Damoh, and every boy who has ever been in the school has known her. Many times the request has come from a sick boy, "Please call the Doctor Miss Sahib. I am sure she will make me better."

The Christian community in Damoh is a growing responsibility for the missionaries and leaders in the church. When Dr. McGavran first went to Damoh, there were probably not more than three or four Christian families in the town. Now there are more than fifty families, and Doctor has had a very close connection with nearly all of them. She has attended their weddings, has helped them to welcome their babies, has cared for them in times of sickness, and has been with them when loved ones departed. I have heard some of the Christian women say, when discussing the age of some child, "If you don't believe what I say, go and look in the Doctor Miss Sahib's book. She has all the names and birthdays in that." Those Christian mothers, like the missionary mothers, have counted so much on her help and advice.

Doctor McGavran took an active interest in the work of the church and community, aside from her professional interest. For many years she was secretary of the church council. She taught the married women's class in Sunday school for years. Last year she gave the Christian women a course in first aid. She has watched the children of the church with such interest and one could read between the lines of her article in the January WORLD CALL, the joy she experienced in watching the promise of the second generation.

Then there is the non-Christian community of Damoh and the surrounding villages. She went to the homes of rich and poor, high caste and low caste, Hindus, Mohammedans, Jains and Parsis, and they came to her hospital for medicine and treatment, nearly a hundred every day. In a section of the town where the leather workers live, Doctor McGavran conducted a Sunday school for the children, teaching them Christian songs and Bible stories. In many homes throughout Damoh her name is spoken with love and gratitude for the service she has rendered.

During her years in Damoh, Doctor McGavran has visited many of the villages of Damoh district, and these villagers have come to Damoh because she has at some time visited their village or else they have heard of her work, and they want her to give them medicine. She

went every week to a village seven miles from Damoh where she gave out medicines and told the Story to great numbers who came to attend the weekly bazaar. Sometimes she made the trip on a bicycle and sometimes in a horse tonga, starting out in the heat of the midday without any rest after a heavy morning's work at the hospital, and returning after dark, almost too tired to eat her evening meal. Mr. Livengood wrote this last rainy season of how happy they were for their Ford car one day when Doctor McGavran received a call from a village fourteen miles away. They took her eleven miles on the surfaced road, and she rode a little native pony through the muddy rice fields for the remaining three miles. When she came back after a few hours she reported that the baby had died but that she had been able to save the mother. Such a work as that makes a wonderful opening for the story of the Great Physician.

I have dwelt at length on the professional side of Doctor McGavran's life, because no one can render greater service in India than a woman missionary doctor. But Doctor McGavran led a many-sided life and she was interested in many things. She knew the birds of our section of India very well and she never tired of watching them through her field glasses. She enjoyed horseback riding and games. She felt that vigorous outdoor exercise was necessary to her health and did all she could to get the other missionaries of the station to take regular exercise or recreation. When she saw that anyone was working too steadily or looking too tired, she would suggest a picnic so that we could all get away from our work. She felt her responsibility for keeping us well as much as for making us well when we did become sick.

No One Found Him!

By CHARLES S. MEDBURY

The busy pastor of University Church of Christ, Des Moines, Iowa, Mr. Medbury yet finds time for all the demands that the benevolent work of the church makes upon him.

A LAD of twenty-three was hung in Iowa the other day. His name was Orrie Cross. This is the story. Orrie was born in a little city a few miles out from Des Moines. When he was five or six his parents died. Grandparents attempted to provide for him. They lived till the boy was about thirteen and in the fifth or sixth grade at school. Thrown upon his own resources the youngster left school, "chored around" the home town for awhile, lonely enough at times doubtless and probably wondering many a time what was the matter with the old world anyway.

No one found him, no pastor, no day school or Bible school teacher, no lodge man, no civic club man. He never heard of such a thing as a "big brother." After a bit he came to Des Moines and the story was repeated. We who live in Des Moines love it and we know that its spirit is right. Thousands have open hearts and hands to help. But none of us found Orrie Cross, churches, schools, Y. M. C. A., lodges, clubs, big brothers. But the streets found him, the streets at night and the pool halls. And by and by, when out from the training that we gave him he did the thing we had every reason to expect that he might do, in an attempt at robbery shooting a good man to his death, we killed the boy.

I have no criticism of jury, judge or governor in the matter. Doubtless what was done had to be done as the laws stand. But what of our Christian responsibility for such a pitiful and tragic issue of life? This lad was but eleven years old by intelligence tests, though the calendar count of his days was twenty-three times three hundred and sixty-five. He never had the message of one good book in his life. He had not one beautiful picture hanging upon the walls of his soul. No great music had had its chance to grip him. He never knew one great friend. He had almost no knowledge of a man's relationship to God. What he came to know of this he learned in the death house at the penitentiary. Is it much wonder that he committed the act which brought an agony of sorrow to a dear home? If I were stripped of all that books and pictures and music and friends and God have done for me I would be afraid to go on the streets tonight. And you who read these lines might well be afraid to have me go. How it moves one to the deepest depths! Nobody found him! What if no one had found us?

Why this sad word? Only to reveal in living light the ministry, the sacred life-saving ministry of such an organization as our department of benevolence. It is constantly doing what was not done for Orrie Cross, finding those like him, those left so pitifully alone. It is telling little ones and growing boys and girls of the good, the strong, the beautiful, the pure, the manly, the womanly. It is giving God a chance. It is opening doors for the Savior.

When you think of the department of benevolence don't think of "institutions," great as they are. Don't even think in terms of "homes", "hospitals", "nurseries" for in spite of us these names speak of buildings, and the brick and stone lack warmth. Think rather, as this vital ministry appeals, of little children like your own, crying because desolately alone. Think of them as cold and hungry. Think of them as friendless. Strong men break under such conditions. What of the agony of a child? One life escaped us in Des Moines, escaped us utterly. Doubtless many others have, and they have escaped you. And there were days, many, many days when these could have been found! Gracious the ministry that finds them, a ministry Christlike to the core, finding for such, fathers, mothers, love and God! And by our gifts, every Sunday in the year but on Easter Sunday especially, we may make this ministry our own!

Wanderland—Wonderland

The Travels of Truly Try

Easter in China

By Lucy King De Moss

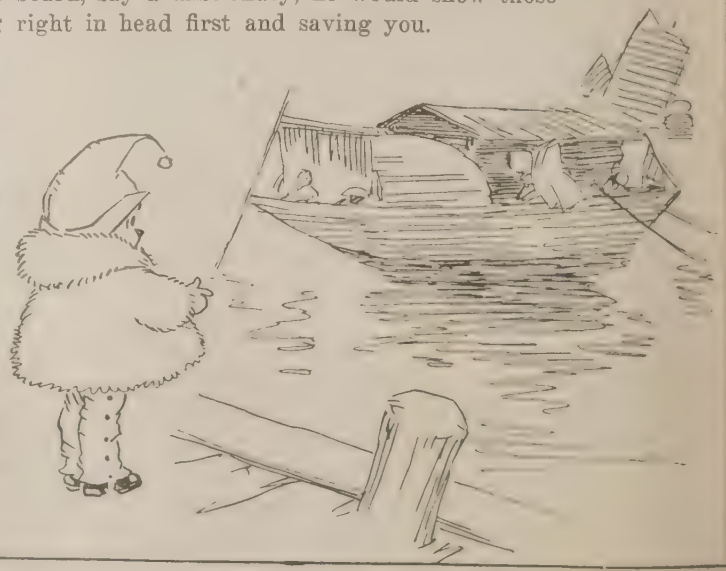
Dear Truly Trys:

If I could only rub the wishing ring and in the twinkling of an eye have you all over here with me! I might if you were not in school for the rest of the spring months. Speaking of school, how would you like to go to school in a room where every boy and girl studies *out loud,* at the very top of their voices? That's the way they do it over here in China and it sounds like a basketball game.

Never in all your young lives have you walked in streets so narrow as these. Why, even a brownie would bump his head against the funny booths—really they are the whole side of the house let down—or get run down by a donkey cart or a wheelbarrow with a passenger on it holding on for dear life. I took a wheelbarrow ride one day and I didn't ride or walk either for some time after that. It was worse than a hay wagon without the hay.

If I lived in China and were very poor, do you know where I would choose to live? On a houseboat. There are thousands of them on the canals that run in all directions through the cities and out into the country. What I like particularly about a houseboat is that it is surrounded by fresh air and water, and the children of China look as though they needed those two things more than almost anything else.

There is one bad thing about a houseboat. If you happened to fall overboard not a single Chinese would try to save you, not even the captain of the boat. He would say, "Well, the water dragon wants him and we cannot keep the water dragon from getting what he wants," and down you would go. Of course if there chanced to be an American on board, say a missionary, he would show those Chinese how foolish such an idea is by diving right in head first and saving you.



I have seen the Great Wall of China, Truly Trys, built by one of the Emperors long ago. It started out to be a huge horseshoe, we are told, with both ends at the coast, so that no one could enter the country without special permission. The wall isn't "on the level" at all, but climbs right up over the highest mountains and dives down into the valleys, and it must look like a giant caterpillar from an airplane. But in many places it is tumbling down, because the people of China have something more important to do than mend that wall. Anyway, they don't want to keep

people out of their great country any more. Everybody is welcome.

Yesterday I saw some little girls sitting down on the ground making what looked like mud pies from a distance. I went closer thinking I might show them how to model Uncle Sam out of the clay. Then I saw they were not modeling for fun at all, but were making curious little Chinese gods. They finished a full tray while I watched and carried it to a shopkeeper across the street. He will sell those ugly little gods to poor people, who will put them up on a shelf and worship them.

All of a sudden, as I watched them, I remembered what the woman on the boat had said about China's boys and girls. I started right off to find that woman. It took me a day or so to discover her and it was on Sunday morning that I stopped in front of her gate. I peeped through and saw, Truly Trys, the happiest boys and girls I have seen since I landed in China. Faces clean and black hair brushed and shining like your grandmother's horsehair sofa, they were coming down a long walk between rows of evergreens and budding bushes. My missionary lady was with them and she called to me to come right in and go along to the chapel with them. I was mighty glad to go and presently we came to the little church. As we stepped inside the room I saw a lovely cross made of white with beautiful clusters of blossoms in the center. An Easter cross!

It is Easter in America, too, I said to myself, and all the churches are filled with flowers and the children are singing, "Christ the Lord is risen today, Alleluia." They were singing the same thing over here in China, though you might have thought it queer singing with not much tune to it. "Christ the Lord is risen today," they sang with their faces raised to the cross. Part of the time they were looking at my missionary lady, with the very same look on their faces as when they looked at the cross, happy and trustful.

I had seen "I'm Afraid" faces, and "Don't!" faces and "I Wonder Why" faces and "I'm Hungry" faces every day since I came to this country, but these were the first "I'm Very Happy" faces I had seen.

"They would never, never, have looked that way in a thousand years if the people of America, men and women and boys and girls, had not sent the missionary folks to tell them the story of Jesus," the missionary lady whispered to me.

"I'll tell the Truly Trys all about it," I whispered back.

Doesn't it make *you* happy?

Yours springily,

Truly Try.

Hillcrest Dreams Itself Into Stone

By R. GEORGE QUIGGIN

English born and bred, Mr. Quiggin came overseas as pastor of the Cecil Street Church, Toronto. His short pastorate, 1914-1915, was terminated by the imperative demands of the war on his loyalty. With his wife, the daughter of Joe Coop, he planned for missionary service, but that proved impossible. When the Cecil Street Church and Wychwood Church united to form the new Hillcrest Church of Christ in January, 1921, he was called as its first pastor and under his leadership the church has achieved the beautiful building presented here.

THE Disciples of Christ have now in Toronto, the greatest city of Canada, one of the most beautiful church buildings in the city, and one of the most beautiful in the brotherhood. The great Gothic windows of the transepts are a perfect example of perpendicular Gothic. The whole edifice is an architectural poem in white stone and stucco. The architect, J. Macnee Jeffrey, of Toronto, a Fellow of the Institute of Architects, London, England, is an expert in Gothic ecclesiastical architecture. "Hillcrest" owes him a deep debt of gratitude for having achieved such a beautiful church out of such slender resources. The whole building enterprise including equipment of church and school will cost us less than $70,000.

The interior of the church is furnished in harmony with the building, with its solid communion table in the center, connected by a rail to the pulpit on the right and the open baptistry on the left. On the rail between the baptistry and the communion table is a black wrought-iron lectern or reading stand. The electric fixtures are specially designed and are of great beauty.

Adequate Sunday school accommodation has been secured by a large, airy basement into which plenty of sunlight pours. Here the junior and intermediate departments meet. The primary department meets in the new brick basement of the reconstructed old Wychwood building. The beginners meet in a cosy parlor upstairs. Our Sunday school plans were submitted to and approved by the Religious Education Council of Ontario.

January 21 was the day of our church dedication, with F. W. Burnham, president of the United Christian Missionary Society, as the preacher. The church was crowded for all services. At the morning hour Dr. Burnham preached a communion sermon on "The Inflow and the Outflow of the Spiritual Life." The afternoon service constituted the formal dedication of the new building. Noble responsive readings on the part of minister and people lifted the mind and spirit of the congregation to the highest level of exalted devotion. Shall we ever forget the thronged church in the evening? Dr. Burnham preached a gospel sermon of searching power on the text, "What would ye that I should do for you?" The preacher applied the question to each one of us, as if Jesus said to every man, "What would ye that I should do for you?" It was a great sermon and worthy of the occasion.

The White Church on the Hill

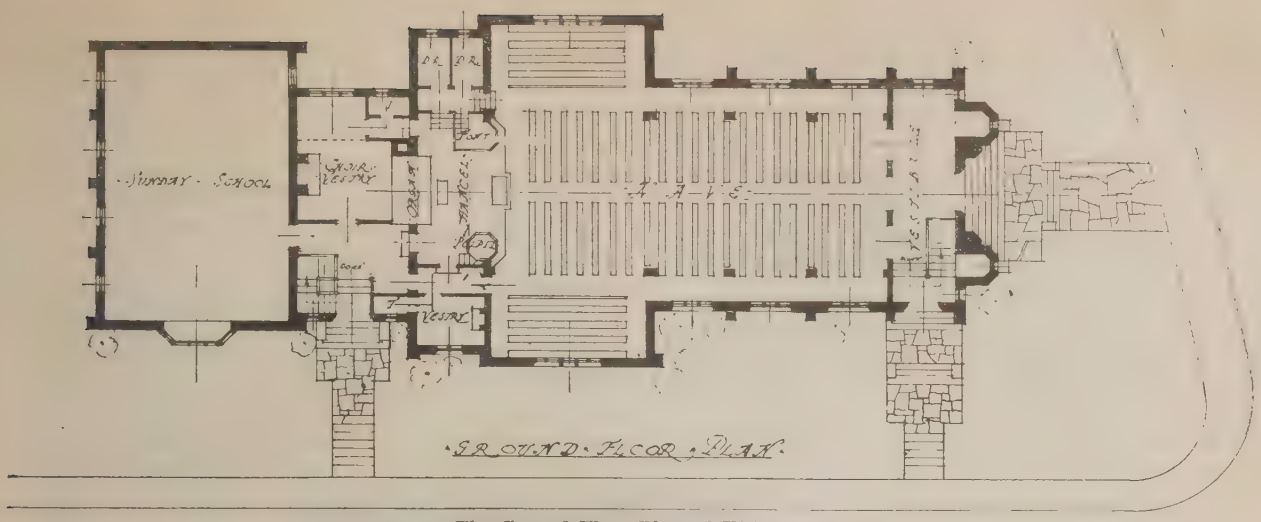
Very little was said about finance at the services. The minister has a strong conviction that a spiritual people need no "hustling" in order to be made to give. His belief was justified, for without a congregational canvass $9,300 was pledged between Friday evening and Monday evening to the building fund for 1923. This on top of $20,000 paid in cash during 1922-23; and all this added to the regular maintenance charges of the church, home missions, foreign missions and benevolence. Hillcrest doubled its offerings to home missions and is proud of Miss Mary Lediard, Akita, Japan, who is our living link foreign missionary.

In conclusion, I should like to point out some of the implications of the dedication of the new "Hillcrest."

1. The "All-Canada" movement headquarters at Toronto can now point to "Hillcrest" as a worthy representative of the Disciples of Christ in this Queen City of Canada.

2. The Toronto public has been made aware of the Disciples and their plea as they have not been made aware since the international convention in 1913.

3. Our Ontario churches have contributed in life to Cecil Street and Wychwood in the past. "Hill-



The Ground Floor Plan of Hillcrest

Showing the interesting adaptation of the beautiful Gothic style to the needs of a modern church.

crest'' is their successor and hopes to repay the Ontario churches by the stimulus arising from their successful venture of hope.

4. Messages of congratulation have come by cable and telegraph and mail from England, Alberta, Nova Scotia, New Brunswick, Manitoba, Prince Edward Island and the United States. Brotherhood in ''All-Canada'' and America is at last a fact!

Protestant Missionary Work in the Philippines

By W. H. HANNA

After twenty-one years of fruitful missionary service in the Philippines, Mr. Hanna feels compelled on his family's account to remain in America. He is now minister of the Knoxville Church, Pittsburgh, Pennsylvania.

JUST as Spanish arms four centuries ago opened the way for Roman Catholic missions in the Philippines, so did American arms open the same island group for Protestant missionary work in 1898. But it was not reserved the liberty to call the churches they might found ours made it possible for the Disciples of Christ to begin missionary work in the Philippines. Previous to the arrival of our missionaries the workers of the evangelical group had organized the Evangelical Union whose main until 1901 that a special gift from an earnest brother of possible, to avoid duplication of effort and to secure a wide distribution of the forces. The Christian Mission, as our group of workers is called, entered the Union but purposes were to unify work and sentiment as much as Christian Churches and to select their own fields.

During the first year and a half of work among the Tagalogs in Manila and vicinity, several churches were constituted and a number of men given the vision of preaching the Word. A determination was made then to stress especially work among the Ilocanos, a tribe that occupies northern Luzon on the western coast, because there was practically no propaganda being carried on in their midst. This gave us work in two of the eighty-odd dialects spoken in the Philippines.

The political situation was found an aid to Protestantism. Missionaries from the country which had struck the Spanish yoke from the necks of the Filipinos were very acceptable. The misconduct of the Spanish friars and their close connection with the government had alienated a great many people from the Roman Catholic church. The preaching of a personal acceptance of Christ, the presentation to the people of the Scriptures in their own tongue, the privilege of aiding the new faith by propagating its doctrine, a widespread spiritual yearning for something better, all of these helped Protestantism in the Philippines to have a remarkable numerical growth in its early days. It was possible to establish a small church in almost every town where the faith was preached.

The Roman Catholicism of the Philippines was of a piece with that in Mexico and South America. The special feast days of the church brought out great crowds of worshipers, but by no means the entire Catholic population, and after an hour or two in the church they went off to drink intoxicants, gamble and indulge in cockfighting. Great numbers of men and women lived together out of wedlock, superstitious beliefs as to the origin and cure of disease were numerous, images and pictures of saints adorned the houses and churches and their power to bless was generally accepted. Praying was very common, but so were adultery, theft and lying. It was not expected that a priest should be an example of sobriety, virtue and covenant-keeping.

Out of a people who had such beliefs and lived according to them, it has been the great privilege of Protestantism to call tens of thousands of men and women who have become new creatures in Christ Jesus. It has been easier for them to abandon Romanism entirely than

to embrace Bible Christianity with fullness. However they have set themselves to the task and God's blessing has been upon them.

Protestantism has had a revivifying and uplifting influence upon Romanism in the Philippines. It is a pleasure to record that there has been some improvement in the character and lives of the priests, that the services in the church have been made to appeal more to the intelligence of the adherents, that more religious teaching is being given the young than for many decades, if not centuries. The new Roman Catholicism is devoted to the parochial school system but it is fighting a losing battle against the public schools.

THE activities of Protestantism have been varied. The British and Foreign Bible Society and the American Bible Society undertook the translation of the Scriptures into various dialects. In many cases the missionaries have directed or participated directly in the translation of the Word. Our missionaries of the Christian Mission helped to prepare the Old Testament in Ilocano and assisted in the revision of the New Testament. Our American and Filipino workers have furnished renderings in the dialects of numerous hymns and songs and prepared the note edition of the Ilocano hymnal of more than two hundred and fifty hymns. The new evangelical church has also needed a literature, and for more than fifteen years we have been issuing monthly and weekly papers, tracts, booklets and Sunday school literature from our own printing press.

Our Christian Mission leads in the medical missionary work of the Islands, for we have three hospitals in operation and a school for training nurses. The doctors have had to proceed slowly in breaking down prejudice against such things as operations, the use of water for sick people, the bathing and feeding of infants, vaccination, open windows at night and the use of mosquito nets. The Philippine government has a large program today for helping the people medically, but long before this our hospitals were treating hundreds of people each week and preaching Christ to the patients. The name of Dr. Pickett is a household word in Ilocos Norte. Dr. Kline and Dr. Palencia are known and loved for their works' sake in Ilocos Sur and Abra and Dr. Lemmon is honored by thousands of former patients in Manila and roundabouts. And these doctors take a just pride in the several score of nurses, young men and young women whom they have trained, who are serving professionally in private hospitals, in the employ of towns, provinces and the Red Cross, or in private practice, and living the Christian life. Romanism used to teach the sick to rely on prayers to images and the burning of candles. In drought and pestilence they depended upon religious processions.

The care of students in high schools and higher institutions of learning has become a great problem in the Philippines. A nation is at school, for one person in every ten is a student. The Protestant missions have begun to furnish dormitories for girls and boys in Manila and provincial centers. These institutions are filled and have contributed in a large degree to the growth of Protestantism. Daily lessons are given in the Bible, Christian songs are sung and attendance is urged upon the Sunday school and church services. So it is that the young people grow up into the church. Many of these young people become teachers in the public schools and private institutions and reflect credit upon the management of the dormitories. The percentage of Protestant school teachers is very much larger than the listed membership of evangelical churches would lead one to expect. The Adamson Dormitory at Laoag, with a capacity of more than eighty, wields a big influence over the lives of the two thousand high school students and several hundred normal school attendants, including even the boys. The Christian Dormitory in Vigan can house forty boys and holds a high place in the esteem of the students and teachers, and a Girl's Student Home there has been a home indeed to many girls. In Manila the Albert Allen Dormitory has been over-crowded since its opening and is one of several institutions that try to give the more than ten thousand male students a home with moral and religious surroundings.

Larger churches composed of a more intelligent membership and the rising tide of general knowledge have called for a better trained ministry, and the Union Theological Seminary of Manila seeks to meet this need. In the case of the Christian Mission, however, we have given pre-seminary instruction to ministerial students at both Vigan and Manila. The numerous colleges and universities that have sprung up and have been a financial success have moved missionaries to request their home boards to allow them to enter into the general education field.

THE Young Men's Christian Association has been planted in several student and employment centers and has made numerous calls upon missionaries for aid in making addresses, in teaching and in carrying out wide-reaching plans for Bible study. The World's Sunday School Association is helping to finance the development of Sunday school work in the Philippines among the evangelical missions, a secretary has been employed, a great deal of literature is being published and distributed, emphasis is being laid upon organization, grading and teacher training. Special courses in Sunday school methods are being given in the Union Seminary. All missions realize that in the Sunday school they have the greatest evangelistic opportunity.

Simultaneous evangelistic efforts have recently been engaged in in Manila with success in the way of converts and advertisement of the strength of the Protestant movement. An interchange of missionaries to hold protracted meetings has also been tried with measurably gratifying results. The outlook for Protestantism in the Philippines is engaging. The opportunity is so great as to warrant the missionary societies at work to treat it as an emergency measure and to add largely to the present missionary force. The Roman Catholic church is beginning to see the opportunity that Protestantism has and is setting itself to secure the same by modernizing its schools, sending out especially trained priests and nuns, establishing dormitories and issuing literature.

Close-ups in Our Homes

These stories are selected almost at random, as representative of the thousand children and old people who form the families of our various homes.

The Joys of Living at the Southern Christian Home, Atlanta, Georgia

ELEVEN years ago there came into the Home a blue-eyed, curly-headed little girl of five summers. Shortly afterward, with another member of our Delta Alpha Class of young women from the First Christian Church, I went to the Southern Christian Home to select a little girl for our class to clothe and pet; our selection fell on Virginia. The years went by so fast in which we had given her clothes and goodies, that before we knew it she was sweet sixteen, and I, who eleven years before had selected her, was superintendent of the Home. I invited the class with our teacher, J. P. Downing, to her birthday party, which was celebrated on the beautiful lawn of the Home, under the shade of the many big trees. Virginia was—"Standing

With reluctant feet.
Where the brook and river meet."

She was old enough to leave the Home, but the class that had done little things for her, felt that she needed her "big sisters" more than ever and that they wanted to do something really worth while. They are sending her to one of Georgia's fine district schools, where they are paying $15 per month board, for her last two years of high school work, so that she may be able to make her way in the business world.

This class makes many splendid gifts, but the thing that has cemented them together has been the little girl Virginia, from the Southern Christian Home. This shows what wonderful work a united class can do, when there is something or some one that claims their general interest, and also what such a class can mean to their "little sisters" in our Homes.

Sue Steiner Hook with Baby Jack and His Big Sister, Irene

How do our children feel about the Home, for after all the Home is theirs and if they are content, we should feel well satisfied, for every child has a right to the happiness of childhood?

I read all letters both written and received by them. Just before Christmas I read in a letter, written by one of our fourteen-year-old girls to a relative, this: "Well, Christmas will be here soon, and I am glad, but it seems like Christmas here all the time, we are so happy." Then in a letter from one of our girls who had been in a Home in another state: "This does not seem like a Home for children, but like one big family and the superintendent our little mother."

Four children have been added to our number in the last three months, among them a little girl of seven and her dear little two-year-old brother, and if either has been homesick a minute, certainly their happy smiling faces belie it. The little boy is the joy of the household. When he climbs into my lap and says, "Mama's gone," and I tell him, "Yes, for a little while, then she will come and get her baby again," it pleases me beyond words to think our Home can bring this reply from his baby lips. "Stay with you—I like you." I think of the brave little mother, left a widow so young, out in the business world making a living so as to care for her children in the future, and the sacrifice she makes in giving them into our care that, however good, cannot ease the longing in her heart to have them with her. But I realize what a wonderful good this Home is doing for both mother and child, for she has to work and she knows her precious baby is in safe hands, well-fed, warm and comfortable.

Just a gleam of humor from our daily life. One tiny little tot announced with deep regret one morning, that she had not said her prayers the night before. One of the older girls, thinking to appease her mind about this oversight, said: "Well, suppose you say them now." With a look of utter disgust on her baby face for this want of knowledge on the part of the bigger girl, she made answer: "Ain't you dot no sense, don't you know Dod's gone!"

Our Home is happy and homelike, our children given as far as possible the same treatment we would give our own, but this we could not do without the cooperation of the men and women of our churches and other good friends of our Home. You make it possible for us to make of it a real home, not one spelled with a capital "H". So should you get tired or weary in well-doing, stop a minute and realize what it would mean to these dear little people dependent on your bounty, and make up your mind not only to continue in well-doing, but to make of 1923 the banner year in good work. If you do, the much needed new Home will be a reality instead of a dream. The work we are doing with your help, is too worth while to be handicapped by lack of the proper facilities for carrying it on. Let's pull together for the sake of the little children whose welfare we hold in our hands, remembering our Savior's "Inasmuch."

Old and Young at Dallas, Texas

Jack's story is not a long one—it couldn't be, for you see he has not lived even a whole year yet—but it begins at the early age of ten days when he first made his appearance at our door. All he asked of us was a place to stay and a chance to fight for his right to live, for he had not been given a good start. He was hungry and had not grown a bit in the whole ten days of his life. The fight lasted for months, but Jackie wouldn't give up, for the good doctors were helping him and the kind nurses were watching him day and night and he just had to win. At six months the worst was over and life became much more interesting for Jackie. He was getting fat and strong and was enjoying his meals, too. He could sit up and play and laugh and even talk a little. Then one day a good man and his wife came to the Home and immediately fell in love with him. They had a splendid home and plenty of this world's goods which they wanted to share with some little fellow who needed them, for they had no children of their own, and so Jackie went to live with them and to be called their son.

Grandma is eighty-six. Being the mother of ten children, nine

of whom have gone on before her, she has known the depths of sorrow. She has also known poverty. For thirty years she made her home with her only son who had a large family to support and whose ill health made it impossible to give them more than the bare necessities of life. The time came when she must find some other place to go, and she was too old and feeble to earn her own living; nobody wanted her, and there was no place but the County Farm. Then the church found her, one of their own disciples for sixty years, without means to live, without a home. When she came to us she said, "Am I to live here? Well, this is next door to heaven, and when I am ready to go, I will have only another step to go." Her gratitude for all the comforts of the Home is beautiful, and every night she prays for the Home and for the great church that has made it possible for weary souls to find a resting place here that is "next door to heaven."

Homer was a year old and a victim of infantile paralysis when his stepfather brought him to the Home and gave him to us. Nothing was learned about his mother except that she had died a few days before and there was no one left who wanted this pitiful, helpless little baby. After awhile he learned to walk, but with difficulty, for one little foot was woefully twisted and the limb drawn so that he could not run and play like other children. Then one day, when he was six years old, our good physicians came and said, "We are going to put all the skill we have into an effort to make him strong and well." The operation was a tedious one and there were long weeks of waiting to see whether it had been worth while. Finally he walked again, and then he could run and jump, and the muscles became stronger and the foot and limb straighter, and his little heart was made glad because he was like other children.

Another great day was in store for Homer. For twelve years he had known no home but ours, no mother, no father, sister, brother, or relatives except his "adopted family" in the Juliette Fowler Homes. Then a letter came from a far-away state from a good woman saying that she had just learned that when her beloved sister had died in Dallas twelve years ago, there was a baby boy and he had been placed in some Home. She had loved this little sister dearly and if she had known there was a baby she would have taken him to her home and heart immediately, and if he was still in the Home she wanted him to come now and let her make up to him as best she could for the twelve years of his babyhood when he might have had her tenderest love and care, had she known.

For three months now Homer has been with his aunt—for the first time in his life, he spent Christmas in a home of his very own with loved ones of his very own—and he writes us that he is very happy.

Good Morning, Folks! I'd like to call you all Grandma, Grandpa, or Aunt or Uncle to show you how much I love you for taking care of me in the Juliette Fowler Home. Would you like my story? Well, here it is:

When I was six years old my father and mother died and some people took me to live with them, but they treated me so badly that a good woman who lived next door brought a policeman and they took me away to her house. She did not have much money, so she took me to the Juliette Fowler Home in Dallas, where I lived for more than three years. Then one day a man and woman came to our house and said they had a big family, but their youngest boy, who was twenty-one, was in college and the house was too big and empty and they wanted another boy to make a noise, drive the car, and to fill some of the empty corners in their hearts and their lovely big home.

Clarence

I knew these people would just have to be satisfied with the noise I could make. Of course, I wanted to learn to drive a car, and too, I wanted an education and was willing to try to fill some of the empty corners, so here I am, and here I have been for nearly two years.

I am very, very happy. I love my home, I love father and mother because they have been so good to me and because they know the things a boy wants. I have a Shetland pony and other pets. I have lots of boy friends, and I have passed my grade in school each year with a good average. I go to Sunday school and church every Sunday. Any boy would have to be happy in my home, and I just love you every one who gave me such a good home in Dallas, for if I hadn't been in the Home there, I would never have known father and mother and my good home and dandy big brothers.

Clarence.

A Half Dozen Sketches from California

The California Christian Home for the Aged lies at the foot of Signal Hill on the edge of Long Beach. The grounds about the Home are beautiful but the oil region now makes it not so desirable as a location for such an institution as ours. I could write about each character finding a home in that good refuge made possible by the generosity of Mr. and Mrs. L. J. Massie, but this time we will write of six. Mr. and Mrs. Boyd superintend the Home in a most satisfactory way. It was a pleasure to talk with Mrs. Boyd as I have before writing these sketches. It showed her loving heart and her sensible mind.

Mrs. A. entered the Home in the fall of 1916 and is most appreciative of it. She was born far away from this sunny home, in Canada, almost eighty-three years ago but this bright little Scotch lady is alert and independent. One who knows, says she never complains and hates to be waited upon. She has no relatives left and we are all glad this dear little woman with her Scotchy accent is comfortable in a Christian home.

Mrs. S. also has a recommendation for being pleasant and uncomplaining. I always like to see her sweet and smiling face at church or in the woman's missionary society. It is very difficult for her to get into a conveyance with her crutches and her crippled hands but she does, and goes to church faithfully. Her skillful fingers cannot hold the brush now but on the walls of the Home hang five oil paintings she painted. Long ago in Hiram she had lessons from our artist, Mrs. B. S. Dean, and she and I love to speak of Hiram and of painting with Mrs. Dean. This dear one is called "Sunshine" by the Home folks.

Mrs. S. is called one of the most lovable women in the Home. She is a little, round faced lady whom it is a pleasure to look upon. She was born in Vermont seventy-one years ago, came to the Home from Santa Cruz, California. Her relatives are

Jack

Grandma

Homer

largely in Vermont and it is a joy to think that without near relatives and far from her birthplace she can yet find a pleasant, comfortable home amongst her relatives in Christ Jesus. This little woman never misses a missionary meeting.

Our dear Miss Nannie was born in Ohio nearly eighty years ago but no one will believe it was so long ago. She looks too young and is too active. One who sees her daily in the Home says she is the finest character she has ever known. Certainly she shows what it means to live all one's life a consistent, working Christian. Until 1919 for years she was a member of W. E. Crabtree's family in San Diego and her life is all bound up in the San Diego Christian Church (Central). How everyone loves and honors her there! She was a school teacher for many years. I have heard also that Miss Nannie is the life of the prayer meeting at the Home. Surely she has had a long discipline as an active church worker.

Mrs. D. has been a resident of the Home for five years. When she came she was very active and a great help until failing health kept her from so much activity, but she is still a capable woman with a pleasing, motherly personality. She is an old-time, loyal Disciple and her faithful life is a blessing. Mrs. D was born in Iowa but came here from San Francisco. She has a sweet dignity and a comforting presence, so can be a help wherever she is.

Mrs. C. came from her own dear home in Ravenna, Ohio, and from a host of friends who call her "Aunty." Her husband was a physician. Modestly as she gives, letting not her right hand know what the left hand does, yet her gifts to various good works cannot be hidden. Her light shines at Hiram, on foreign fields and here in Long Beach. Mrs. Boyd says she is the most considerate person she has ever known, she mothers the institution. She is ever ready to help, to think of some device to lighten the burden of others and withal cheery.

Building Better than They Knew for the Cleveland Christian Home

A year ago a young mother took an active part in the Christmas preparation of her church for our boys and girls. A few weeks later, this dear loved mother was called away from her little family, to be with Him "who doeth all things well." The Collinwood Christian Church friends who loved her and knew her love for the church and the Children's Home, advised the father to place his two boys in our care. After a hard-fought battle, he brought his sons to our Home. Last night when talking about Christmas, he referred to last year when they were all together and how the mother had been so eager to help in the preparations for our children's Christmas, and how little he himself had realized the privileges and love accorded both parents and children through our work here. He told how very much this Home meant to him. His boys were safe, tenderly cared for and contented.

A little six-year-old girl had been placed with the Juvenile Court that a home might be found for her. We were asked to receive Alice and willingly did so. She remained with us happy and contented, making good progress both at school and in the home. Just as she was ready to enter Junior High, we found her mother, who had spent much time in trying to find her daughter. Alice had grown into a fine Christian girl. Her mother was very grateful to the Home family for the care and training given her daughter and promised to send her through high school.

Martha and her brother William have been in the Home for the past five years. Martha is making fine progress in school and is utilizing every opportunity to reach a higher education. She often speaks of her mother who was a teacher. Martha plans to be a teacher, too. William is a real mechanic and we often turn to him for repairs. The two are happy together and the only shadow on his mind is the fear that he and Martha might be separated. One day he said to me: "I will work and repay every cent expended on us, if you will only keep us together." This was the mother's wish, too. The parents are dead but the children know the value of this church Home.

At the Massie Home, Long Beach, California

Years ago a German Christian minister started a work in Cleveland which we have continued along broader lines of service. This man is now dead and his widow turned to us for help in her time of sorrow and need. We have her three little ones, while she is doing her best to clothe and care for them. This father builded better than he knew!

William and Carlton

Good scouts and fine examples of the product of Cleveland Christian Home.

Our curly-headed daughter of the Home was extremely retarded. We were almost afraid to know what her mental test would be. But loving her, giving her confidence in herself, teaching poise, guiding tactfully over many hard places and assisting her in her studies, has transformed her into a lovely Christian girl. Her sister came to see her recently and was delighted with the marked improvement. She desires to be a nurse. She is patient and kind and never too weary to help another. She has paid us many times in her ministry of love for the training we have given her.

A little girl with her brother came to our Home some years ago. Changes came in her home program and each time she was returned to us. This came to be her home in its real sense. Now she is just completing her last year in high school. As the years broadened her horizon, she grew in conviction that hers must be a life of service and she pictured the future when she could don a white cap and apron and minister to the sick and needy. The goal is not far off, and we hope soon to watch her development in this vocation of her choosing.

We know that the home is the birthplace of most of the child's habits and ideals, and it is our chief desire to assist in bringing into action every force at our command, to build these boys and girls for Christian citizenship.

Lights and Shadows in the Colorado Christian Home

In June, 1920, a little woman badly crippled came asking for the admission of her two children, a boy and a girl. The husband had died the year previous of tuberculosis. She had been trying to keep the children with her by renting furnished rooms and doing her own work, but this was unsatisfactory as there was no one with whom the children could be felt during the day, and she was not physically able to carry the double burden. She was doing stenographic work.

We have had these children for over two years. This is giving the mother a chance to get ahead, so

This Year's Eighth Grade Graduates at the Colorado Christian Home

A Glimpse into the Living Room of the Colorado Christian Home

that later she may start a little business of her own and again have the children with her. She is very devoted to her children. The children are being educated in the city schools and are developing physically and religiously. The girl united with the church last May and her mother transferred her membership from another denomination, thus making their church home united. In this case we have the absolute cooperation of the mother.

Now comes a very different type. The mother came to us in February, 1922, with a girl and boy ragged, dirty and uncared for. We did not have a vacancy for the boy, but could take the girl. Through the Charity Organization we found the mother was not capable of caring for the children and dragged them around "from pillar to post." We took the girl and in a week she developed black smallpox from which she later died. The little thing was so happy in our Home and she wanted to live so she could remain there.

A vacancy occurred and we wished so much that we could get the boy, but after the girl's death the mother seemed to wish to keep him. The third day after the vacancy occurred however she walked in with her boy. The neighbors had complained and the chief of police had told her she must place the child in a Home as he was running the streets and was not in school. This really seemed providential to us. He is now having his school and Sunday school advantages. We hope we may keep him until he can care for himself. He is a good boy, and we are trying to lay the foundation for Christian manhood.

Now we find a father knocking at our door for the admission of two girls and a boy. We could not take the boy at this time, but found room for the girls, and dear little girls they are too. The mother had died during the "flu" epidemic. The father had tried housekeepers, and the children were on the streets. He said he "could not stand for that." Some kind friends have become interested in the younger girl and are providing her clothing. Later we found room for the boy, so we are keeping the family together, which after all, is one of the best things we can do. These children are especially happy in the Home. They have been with us about a year.

The Twins and, in the Center, the Younger Girl Returned to Her Own Home in December

We have had, since March, 1919, a family of five children, three girls and two boys. The mother died during the "flu" epidemic and the father was unable to care for them. The older of these girls is now in high school, and only last month we placed her in a splendid home. The two other girls are in the Junior High. All of these girls are unusually bright and are working with the view of fitting themselves for teachers or some worth while work. They have united with the church.

On August 9, 1917, a boy and a girl were admitted to our Home, the mother having died of tuberculosis only two days before. The father had contracted the disease also, and later on went to California where he died last March. These children have had to be carefully watched physically but are in good condition now. We have had to be father and mother to them during the time they have been with us. An uncle, a brother of the father, hopes to be able to take them this spring as he does not want them separated.

A boy and a girl came to us last summer. The mother is insane and is in a sanatorium. The father is a day laborer but wants to keep his children. Some way these poor little children with their few queer clothes looked out of place in our Home. I can't explain it, but they just looked and were different from our children. At first they kept away from the others and watched them. They seemed more like little wild untamed animals, just hungry for affection, but now they mingle with the others and the fear seems to be gone.

Building One Home from the Wrecks of Two

We believe that you have real cause for pride in the happy home, made from the wrecks of two others, which we have spent almost seven years in developing for you on your resources. Six years ago last September we had an earnest appeal from a pastor in a neighboring state, in behalf of a woman and her four children. The husband and father was a periodic drinker, and in those times their lives were in danger, but it was not until the courageous little mother was a nervous wreck and her physician declared she could no longer support the children in such a situation, that she separated from their father and her pastor appealed to us to shelter the children.

Following the rules of our Home, we asked the right to place the children in suitable homes when such could be found. Such a relinquishment of children is always heart-breaking to us all when it is due to a lack of this world's goods rather than because of ignorance or shiftlessness. She realized, however, that the children's welfare should be the goal and signed the relinquishment papers. The promise was made her, however, if she ever could provide for them and we had them here, they should be returned to her. For a time she remained with us, helping most capably with our sewing. After that, she found work outside the Home. In time good homes were found for three of the girls and they went out from our care. We kept her informed of their welfare, but not of their location.

During the time she had been with us, she had been accustomed to receive the Sunday callers in the Home and through this means, she made the acquaintance of a man who had four children boarding here. He was a thoroughly upright man, the father of nine children, whose home had been broken up by the death of the wife. He had placed his four youngest children with us so

Rachel, the Oldest

board, keeping the other five of more mature years with him. But he had his problems and he found a woman's influence greatly needed in the care of one of his daughters, who was fast becoming a delinquent with a court record. Accordingly, these two decided to form a new home together, from the wrecks of the ones drink and death had left to them, and about a year after she came to us, they were married.

She took such good care of this new home into which they took two of his children whom we had been caring for and one of hers, making a family of ten for her to supervise. The wayward daughter, influenced by the warmth and cheer of a real home, inspired by the womanly love the new mother brought, made a new start and is now working and contributing her board money toward the upkeep of the home, just as his other four older children have done. They were unable to care for more at the time and he, after much distress relinquished the others, twin daughters for adoption. We kept them with us, for, because of their devotion to each other we would not separate them to go into homes, and no home for two was found. Then came the influenza epidemic, and the twins sick unto death! Nothing seemed to help, and in despair, we sent for the father. It was the old story—"love never faileth" and their improvement could be dated from his visit. Although his home nest was already full, and the success of the twins' lives seemed best assured in a foster home, which we did not doubt having for them in due time, this new situation upset all our theories. Clearly their need could be met in that wonderful home, and so in June, 1919, the twins were made welcome there, after our board assured itself that neatness, thrift, cleanliness and godliness abounded in such full measure that a family of twelve would still not be too large. All who were old enough to work and earn contributed their portion as board for its upkeep to supplement the father's salary and the mother's thrifty care. No outside help other than this of yours has been required.

Then last year came a strange new chapter in the story of two of the three remaining children of hers for whom we have found homes. The death of the foster mother in one home made it advisable for the girl to return to us, and the fatal illness of the foster mother in the second home brought about that family's returning that child a month later. This all happened last summer and we remembered our promise to their mother when she relinquished her family with such pain. Watching their wondefful home, we decided that only the little mother had the right to make the decision as to her ability to care for her girls. We wrote her that we had important news for her, and she came hoping against hope. Swiftly we allayed her fears for the children's well-being and offered her the privilege of having the daughters once more. Two of his oldest boys had married, and gone to establish their own homes, so once more there was a wonderful home-coming. This took place only this last December and through this means, a new wage-earner is added to the home. The younger girl is still in grammar school and is too young to be a contributor to anything save the general happiness. Surely December was the ideal time for this last chapter in this story that has been running for nearly seven years. (See the photographs at the bottom of the opposite page.)

The Middle One

The Sunday School Class that Turned Mother

This is the story of a family of five children in which the mother was stricken down by influenza in 1918 and the father brought three little girls to us to care for until he could get on his feet again. He kept his two sons with him. He was a man with some intelligence that warranted our faith in his promise to do his best. The eldest daughter mothered the three-year-old baby as best she could, and while many visitors were attracted to the little trio, we were always ready to explain "they were waiting."

The father's business was that of a confectioner and the war profiteering in sugar kept him from making good in that field. He possessed something of Micawber's spirit of optimism that enabled him to cheerfully wait "for something to turn up." Months rolled into years and still there was small evidence of anything pointing to his making a suitable home for them, and our board felt that some provision for their future must be made. There seemed no way but to require him to relinquish them, but the unusual angle to this case was that the "little mother" had fostered the love of home in them until they were not likely to fit into other homes but his in their present state of mind.

Providentially, he appeared on the scene to visit them at this time in his true light for he had "beat his way" on a freight train from a neighboring state, and, children though they were, they sensed that something was wrong. A way was found to give him his chance and he was taken in and sheltered, clad and fed. Work on a truck farm was secured for him and he was to pay a definite sum for the children's board, visit them regularly, and in time the boys whom he had left on farms with friends in the old home were to join in the new home up here which was planned for the not too distant future if he stood the test. Was it too severe a test to require a year's guarantee for Rachel and her sisters when Jacob served not seven but twice seven for his beloved Rachel and her sister? He did

The Golden Circle Class

In the group are the lady with whom Rachel is staying, the foster mother of the middle one and the sponsor for the baby.

Aged Saints
In the Christian Home for the Aged
Jacksonville, Illinois

so well that we were beginning to smile and be hopeful and secretly question our want of faith in our fellowman. But he wearied of this ceaseless round of work, and forgetting his obligation to his helpless little ones, left his work within three months after he had begun. I am going to pass over the disappointment and the children's bitter realization that their father was gone. They wanted homes and so we turned to you, and you responded in a fine way as you always do. We felt these children ought to be near to each other anyway, and so the little "middle one" of the three went visiting for the summer. She had a warm reception and from the depths of her dear heart she longed for her sisters to share her joy. A Sunday school class undertook to help, and the other two girls were placed in the community, aided by a group of business men and a woman who guaranteed the board and care for the baby sister. Should we say that the children are receiving the greatest benefits in this work? It is truly "more blessed to give than to receive" and this work is going to mean volumes to that community.

A Missionary Revival

By EARL HANSON FIFE

The Bakersfield, California, Church under Mr. Fife's leadership is making some interesting experiments in building up a church on an all-round educational program. We are glad to present their method of spreading missionary knowledge and enthusiasm.

FOR over two years the Bakersfield Church has had almost a continuous revival, eight hundred having been added to the membership. As the greater number were people who had never done any Christian work and the original roll of the church numbered less than two hundred fifty, we were faced with a serious problem.

To meet this situation and secure adequate trained leadership, we have turned practically all regular services of the church into periods of instruction. Not only have we carried on courses in personal evangelism and stewardship, but we have had such experts with us as Jessie Bader, superintendent of the department of evangelism of the United Christian Missionary Society, C. R. Hudson, state secretary, and George F. Bradford, tithing expert.

In order that our missionary spirit might keep pace with everything else we asked Mrs. Royal J. Dye to conduct a missionary revival. For eight days hundreds of people gathered nightly while Mrs. Dye, in her inimitable way brought to them the world's need and the Great Commission. Every service was preceded and followed by special [illegible] departments of the Bible school, [illegible] Endeavor, life recruits and the missionary cabinet, at which time we faced our problems and perfected plans for a correlated program in every department in the church organization. Mrs. Dye's expert knowledge in all of these departments was of untold value.

During the week there were five additions by confession and one by letter. Toward the close of the week we gave the people an opportunity to express their decisions regarding prayer, tithing, soul winning, life service and other points, and to make a thank offering for world-wide missions. Some of the results are these: Twenty new subscribers to KING'S BUILDERS; forty-three new subscribers to WORLD CALL; thirty-five new members for the missionary society; one hundred sixty-seven members for the prayer league; fifty family pledges to establish the family altar; forty-four members for the New Testament league; seventy-one new members in the soul winners league; forty-seven new tithers; twenty life recruits and a thank offering of $300.

We think we have discovered an idea that will bring our churches up to their real place in world-wide missionary spirit, and that is by following a successful general revival with a missionary revival led by Mrs. Dye, in order that members new and old may have their hearts opened to their responsibility for the salvation of the world.

Recommendations

Approved by the Federal Council of Churches of America

THE people of the United States adopted national prohibition after more preparation for it and a larger majority was given to it than any other amendment to the constitution. After three years it is demonstrated that prohibition has produced wide benefits despite difficulties in enforcement and constant misrepresentation.

The observance of and respect for the constitution and laws of the United States are fundamental to our national security and to the perpetuity of our free institutions.

We call upon the Christian citizens of the nation to sustain the expressed purpose of the Federal Government to enforce the law; to report violations of it to the proper officials as is their duty so declared by the United States Supreme Court; and to support all local, state and federal officers who obey and effectively enforce this law in accordance with their oath of office.

By every moral standard the buyer of illicit liquor is as guilty as the seller and becomes legally guilty as soon as he possesses it.

The enforcement of constitutional prohibition requires an effective enforcement act. Any permission of so-called light wine and beer would be practical nullification.

The appointment and election of officials to enforce this law who are in sympathy with it, is essential.

The churches have a special responsibility to interpret to the people the meaning and demonstrated benefits of prohibition, and to build on firm foundations respect for all law.

The education and mobilization of a public conscience favorable to the retention and enforcement of the law is fundamental.

The churches of America were largely responsible for the creation of the public sentiment which resulted in the adoption of this amendment. The church has a continuing responsibility to create and maintain the necessary public sentiment to enforce the prohibition law. *The church has the same obligation to finish this task that it did to initiate it.*

Attending Church Service by Radio

ON the evening of January 14, a church service was broadcasted from Regina, Saskatchewan. The preacher for that night was John H. Wells, minister of the Central Church of Christ at Regina who chose for his subject "The Message of Jonah." He has let us "listen in" on some of the responses that came from his ten thousand hearers that night, scattered from Prince Albert, Saskatchewan, to Fort Worth, Texas, and from Alberta to Manitoba; that we might feel the hunger of the people of the great Northwest for the gospel message.

Torquay, Saskatchewan.

I was listening in on your sermon last night and was so deeply impressed by it. From it I got the impression that you are a friend of Jesus in the true sense of the word and for that reason I dare to believe you are also a friend to me. Though I must confess with shame that like Jonah I have often tried to flee from the Lord, only to learn from bitter experience the folly of my actions, I know I have missed so much of the joy of living because I have refused to follow the command of God and hearken to that still small voice ever pleading for admittance.

There were four of us listening to your sermon last evening. I think it exceeded everything else we heard because you dealt with the all-important thing, the salvation of our souls. I hope that in your prayers you will sometimes remember to pray for the one who was prompted to write you this letter, one who has so little love and so little faith in God.

I sincerely hope to hear you proclaim the blessed gospel again and that you will continue fearlessly to use the laws of God to lead wandering souls to see the consequences of sin and to realize the need of a Savior.

Pense, Saskatchewan.

I am much like the sailors on the boat. I know what I ought to do but it is so hard to get rid of sin that I am almost discouraged at times. I like your idea of God as a God of love and not one who sends sickness and affliction. I am glad that you spoke as you did.

Willows, Saskatchewan.

We enjoyed the church service very, very much. It left quite an impression on the children's minds. Are you the pastor of the Christian Church? I used to go to the Christian Church when I lived in the East in Newmarket, Ontario.

Gray, Saskatchewan.

We seldom ever get the chance of hearing such a sermon as we got Sunday evening. We hear so much that is light, but there are so many that are just hungering for the gospel truth. There will be a great many souls reached that perhaps never see inside a church. We have no Sunday evening service at Gray, so we are looking forward with great pleasure to our quiet evening service at home.

Ogema, Saskatchewan.

I am writing to express my pleasure in the simple message of the Cross of Christ. While the message was going forth, I was praying that some one who knew not Christ would find rest and peace through it.

In the Service Line

John H. Wells and family, whose pioneer work at Regina, Saskatchewan, the home missions department of the United Christian Missionary Society has helped to make possible.

Moose Jaw, Saskatchewan.

We intend inviting some of our neighbors in next Sunday evening if you will consider this an invitation to preach again. We are between six and seven miles from a church and the roads are long these cold days.

Dinsmore, Saskatchewan.

To be honest with myself, I must say that I very seldom go to church. Twenty years ago I was a regular attendant of simple faith and considered myself a Christian. Today I cannot believe in the type of a heaven and a hell and a great deal more that I was taught to believe in, yet I believe that I am a Christian. I think your discourse was truly applicable to life and one could not help but follow your trend of thought.

White Earth, North Dakota.

Please find enclosed twenty-five cents as my part of the collection which you did not ask for. I liked your theme and the way you handled it. I think radio will do more for the people living on these western prairies than anything else can do.

Bromhead, Saskatchewan.

The neighbors were all in, and as we have English service here only once a month you can imagine how they enjoyed it.

Elbow, Saskatchewan.

There were twenty-six very appreciative listeners in our home. About twenty of them were members of my Sunday school class of boys and girls, ages sixteen to twenty-two. On Sunday I had a new boy. He hadn't been in Sunday school for four years. He said that yesterday was the best Sunday he had had in that time. In discussing the sermon he said that it was a great one for boys and every word of it was true. He agreed that he was paying the fare and that his mother had paid for him. You will be glad to know that one boy was impressed and that you had perfect attention throughout.

We will be delighted to fill our home any time to hear you speak.

Bulyea, Saskatchewan.

I believe it was one of the best sermons I have ever heard, if not the best. I will remember some of the things you said if I live to be a hundred years old, and that is giving me nearly seventy years to go yet.

Estevan, Saskatchewan.

We had a couple of the neighbors in last evening, after our service here. In all there were seven of us and we all heard the service throughout and can assure you that your address was very much appreciated and was listened to with the same silence as would occur in a church. An elder in the United Church was in and pronounced your address an excellent sermon.

Saskatoon, Saskatchewan.

It so happened that I did not get out to church on Sunday and I can assure you I enjoyed your sermon very much. I have often thought of the good points you brought out in the sermon. I belong to the Knox Presbyterian Church here. There are a great number of people who go to church on Sunday and complain that they didn't get any good out of it, all because they didn't "tune in" to receive the message.

Fort Qu' Appelle, Saskatchewan.

I have been a bed patient here at the Sanatorium for over four years. I took sick in service in France. So you may know to what extent I would appreciate the radio and enjoy your sermon. Radio is a wonderful invention and especially so for isolated people.

Kelso, Saskatchewan.

We live on the prairie, five miles from church. The roads are just now quite heavy from the deep snow and we do not often attend in the evening. We "listened in" to your earnest and inspiring address on Jonah with deep interest and sincere enjoyment.

Briercrest, Saskatchewan.

Just a post card from a stranger to say how much some of us, fifty miles from you last evening, enjoyed your sermon. We could feel your earnestness and sincerity. You made most faithful use of a unique opportunity.

What the Gospel Has Done in Dajaos

V. C. Carpenter, who went to Porto Rico in 1906, has done splendid work in the Dajaos district. He is returning at the end of his furlough year to the new Manati-Cialis district. These statements let us look at the transformation of the Dajaos district through the eyes of a missionary of fifteen years' experience, of one of the leading Christians and of a Bible woman of the district.

AMONG Porto Rico's verdant and palm-fringed hills, isolated from main roads and towns, is a thickly [illegible] rural district known as Dajaos. [illegible] two decades ago it was a typical [illegible] community [illegible] Latin [illegible] where the masses lived in ignorance and superstition.

The writer has had the privilege of watching the changes made in this community [illegible] a period of fifteen years and believes it a splendid demonstration of the transforming power of the gospel. The leading spirit of the community from the beginning was Don Manuel Torres. Some six months before the first visit of the missionaries he had come into possession of a New Testament. He being the only one who could read, would spend evenings reading the new book to his relatives and neighbors. When the missionaries came to Dajaos to find the [illegible] of whom they had heard. It was found that a number had come through the reading to have a fairly well-defined idea of the teachings of the New Testament. They became Christians and formed the nucleus about which has grown the present church which is now the center of activity of the community. The present generation of young people has been reared in the Bible school and church and marks the greatest contrast between the old and new order.

Manuel Torres has grown with the years. He is magistrate of his district and a member of the municipal council. His greatest assets are his humility and sincerity. His daily life as he has lived it in close touch with the Master speaks more loudly to his own people than all the sermons. The missionaries have learned many lessons of applied Christianity through this humble man of God.

At least six young people from this church have dedicated their lives to Christian service. All phases of the community life show improvement. Even those who have not become followers of Christ do not fail to observe the transformation which has been wrought in their midst.

V. C. CARPENTER.

IT is difficult, in a few words, to bring to the minds of the readers, the blessings we have received in this rural community as a result of the glorious gospel of Christ.

This was a community where all kinds of vice prevailed; entirely given over to evil in every way. It was a center for gambling, rum, fights and immoral practices. The majority of the people lived in concubinage.

Almost sixteen years ago the missionaries began their work here. We had no schools for our children. They opened one. We now have four carried on by the government but the mission opened the way. As a result there are few homes where the children do not know how to read and write. We are a transformed people living among changed conditions, thanks to the power of the gospel. Former places of prostitution are now Christian homes where God is glorified by united and sincere hearts.

The writer was formerly one of those who led the people in the ways of destruction. Today he leads them into ways of peace and righteousness by teaching and living the good news of Christ. Economically, our condition was deplorable. Today, thanks to God, our community enjoys greater prosperity.

MANUEL TORRES.

Manuel Torres

A Group of Young Porto Rican Students Preparing for Christian Service

SOME years ago Dajaos was in complete darkness although we had a religion which the people obeyed or not as they liked. There were no churches in our mountainous sections but there were those who would walk to the far away town on such feast days as those of "San Antonio" and the "Virgin of Carmen". With such a trip once or twice a year they believed they had fulfilled their religious obligations. They came home from the church to engage in cock-fights and other forms of gambling and to prove in many ways that their religion had nothing whatever to do with their way of living. Most of the people were illiterate as it cost a

A Dajaos Sunday School

great deal to get even a little instruction. The marriage vow was disregarded by the majority.

However, as God's power is so great, he guided the way of missionaries to bring us the light of the gospel. They held their first religious services in the tiny homes in the community. As soon as possible a chapel was built which also served as a school. Little by little the people changed their bad habits of living, shedding forth the light of the gospel into surrounding districts. Of a truth, the work of the missionaries in our island is great. Let us not think that all the people of this place opened their hearts to the teachings of Christ very soon. They still clung to the superstitions of their fathers and did not wish to hear about the "new religion," as they called it. Later, when they began to see how the gospel made people better wives, husbands and neighbors, their attitude changed.

The missionaries and other workers have had much work and many difficulties in the development of Christian work. Our district has shown a change almost miraculous since these servants of God came to teach us a better way and the future will show greater fruits of their work and sacrifice. This community loves them and each day feels more grateful to the Christian Woman's Board of Missions for sending us such consecrated people who have given us the gospel by teaching and example.

The Christian homes in this place exist because of our knowledge of a true gospel. Thanks be to God that today we live happier, better lives and purity and morality reign wherever Christ's gospel is known.

LORENZA VELEZ.

The Realization of a Harda Dream

By F. E. HARNAR

Going out to India in September, 1916, Mr. Harnar is putting youth and enthusiasm into the work of the Christian Mission High School of Harda, C. P., India.

THE Harda high school was started about 1900 in a small four-room brick building. Before long, the school increased so that the one building was insufficient. The school is composed of the middle school department which includes from the sixth through the ninth grades, and the high school department, the tenth, eleventh and twelfth grades. To meet the need, the church building was used for the middle department. From that time to now, the school has been crowded into these two small buildings, and what classes could not be accommodated inside were forced to use the verandas. The attendance has grown until it is at present 250 boys and the management of the school has been forced to refuse admittance to many boys because of the lack of room.

Just before the Great War plans were begun for a new building. The necessary funds could not be secured until 1920. In the spring of 1921 the work on the new building was begun. Such work does not make as swift progress in India as it does in America. So many of the workmen and the coolie women are so slow and irresponsible and even the foremen are not very dependable. The putting in of the foundation is an important part of the work because Harda is in the section of the black cotton soil, which has a tendency to shift, but finally the foundation was all complete, and on December 22, 1921, the corner-stone of the new high school was laid. After the building was completed it still took several months to get the furniture which was all made in Harda and in Timarni, a village about 7 miles away.

The opening ceremony day, December 21, 1922, was a great day in Harda. We had all been just as busy as we could be for a week before. The new building had to be fixed up properly; the new furniture had to be arranged in the various rooms: the decorations had to be put up; the plans for the various events of the day had to be carefully worked out. The Minister of Education for the Central Provinces, holding the highest position of any Indian in the Provinces, had consented to perform the opening ceremony for us. The Deputy Commissioner of our district, the Inspector of Schools of the district, Mr. Alexander and Dr. Macdougall, of our mission, and several missionaries of other missions, were among the out-of-town guests. All the parents and guardians of the boys, the officials and leading gentlemen of the town, and many others had been specially invited for the occasion. The ceremony was to take place at 8:30 in the morning. By that time the grounds in front of the building were crowded with people. The drive leading from the road to the building was lined with white bricks and decorated above and on both sides with streaming paper pennants; there were two special arches bearing "Welcome" signs; the entrance and the auditorium were beautifully decorated with flags, mottoes, paper chains and potted plants.

At last all was ready, and the automobile arrived, bringing the Minister of Education. He alighted and was escorted up the drive by W. H. Scott. Midway in the drive, they stopped and Mr. Scott made the request, on behalf of the mission, the management and staff of the school and the general public, that the Minister open the new building. As they started on, little Ruth May Harnar met them and presented the Minister with the silver key to the silver lock. Then Mr. Harnar conducted the inspection tour of the building. The program began with the speech of the Minister in which he referred very fittingly to the educational work of our mission in India and made an eloquent appeal to the Harda public to support the school in every way possible

At the close of the program, the garlanding, which is always an interesting and spectacular part in such a meeting took place. The special guests were garlanded with long garlands of chrysanthemums, the other guests with smaller ones.

Thus ended the day which means so much to all who are interested in the schools of Harda. To us who are really in the work itself, it means an entire change of material, environment and surroundings. It means that, whereas we have had to carry on our work with very poor equipment in four rooms and a small church building, now we have a large and commodious building, which has in it a special science wing, nine other large class rooms, four small class rooms, a large auditorium, two office rooms, all fitted with new furniture and plenty of equipment. Now each class has its own separate room, and can carry on its work without the constant confusion and interruption which was always so manifest in the old buildings. The new plant, with the drain and the new well, cost approximately $19,000, a very low figure officials tell us, considering the good building which we have. The equipment is costing about $2,000. One-third of the cost of the building and one-half of the cost of the equipment is being given by the government.

Since October, K. L. Potee has been working in the high school. So the staff now consists of two missionaries (one of whom also has charge of the three primary schools in Harda), and fifteen Indian teachers. In addition to the usual subjects which are taught in high schools in America, we have six languages to teach—English, Marathi, Hindi, Sanskrit, Urdu and Persian.

So at last the day for which we have waited so long has come: the dream of a new high school plant has been realized. We are hoping that its usefulness and effectiveness may be great in carrying out the purpose for which it was founded, the training of Indian boys in Christian citizenship.

Sundar Singh, India's Christian Sadhu

"SOME one wants you," a little maid said to her mistress one day, after hurriedly answering a knock at the door. "I can't make out the name. But he looks like Jesus Christ." It was Sundar Singh who stood there. The seventeen years of close communion with Christ and his wandering through India seeking to bring souls to him have left just such an imprint as that upon the face and actions of this Christian *sadhu* of India. He was born in 1889, and, perhaps because he was her youngest son, was especially dear to his mother who was a very religious woman. She was not a Christian, though she willingly received the missionaries into her home. Often she said to her youngest boy, "I do not want you to be worldly like your brothers. You must seek peace and become a holy *sadhu.*"

A *sadhu* in India is a holy man who very early in life renounces all pleasures and the things of comfort and ease. He never marries, has no home of his own, no food and no money! Yet he rarely lacks anything, for the people feel that they are laying up merit for themselves by helping him. The religions of India lead the people to feel that a man who thus renounces the world is far greater than one who conquers it, which accounts for the great appeal that the *sadhu* makes to these mystic people.

Courtesy of the Missionary Review of the World

Sundar Singh
A Christian Holy Man of India

Sundar Singh's mother died when he was only fourteen years of age and for a time he was lost without her. From her he had inherited the deepest religious instincts and longings of India. She had bidden him seek *Shanti,* the satisfaction of the soul for which every Indian longs. Now he started out in earnest to find it. He searched the *Granth,* the holy book of the Sikhs; he learned by heart the *Bhagavad Gita,* the most beautiful Hindu religious book; he searched the *Koran* of the Mohammedans, he haunted the temples and talked to the priests but he found no help.

Then one day he was sent to a Presbyterian mission school and for the first time in his life he heard of the Bible. It was one of the rules of the school that it should be read daily. He had to obey, so one day he bought a New Testament of his own. The more he read of it, the more he hated it. Finally he tore it up and threw it into the fire. In later years that act has remained a bitter memory. Even today he invariably refuses to lay his hands in blessing upon people's heads for he says: "How can these hands bless any one, these hands that once tore up God's Word and burned it in the fire?"

He turned to his own books but they failed him. Finally one day the thought came, "Perhaps the way of peace is in the New Testament after all," and he began reading again. Two texts he found which helped him, but did not yet offer complete satisfaction. "Come unto me, all ye that labor and are heavy laden and I will give you rest," he read. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life." At last one night he determined to give himself to prayer and meditation to see if peace would not come. As the morning began to dawn it seemed to him that in the midst of a great light which filled his room, he saw the radiant form of Christ and heard a voice saying to him, "Why do you oppose me? I am your Savior."

When he arose from his knees the vision had disappeared but the peace which filled his heart still abides. The days that followed were hard ones. His family bitterly opposed his becoming a Christian and offered him money and jewels to give up the Jesus they so hated and despised. The boy was only fifteen and the sight of his uncle taking from his own head the *puggaree* (turban), laying it at his feet with, "It shall all be yours, Sundar, if you will stay with us," almost overwhelmed him. But the vision of Christ remained and made it easier for him to refuse even his family.

He was ready now, even eager to serve. His mother had wanted him to be a *sadhu.* "Why," he thought "should I not be a Christian *sadhu*?" He gave away all his possessions, took the *sadhu* vow in his little room at Sabathu and put on the *sadhu* robe, a saffron robe with orange scarf and turban. Then in his bare feet with nothing in his hand but the New Testament he went forth to witness for Christ throughout India.

He first began in his own village, Rampur, where he went from street to street fearlessly preaching. Only a boy of sixteen he made his way through the villages of the Punjab, and on and on, into Kashmir, Afghanistan and Beluchistan. It was bitterly cold; his clothing was thin and the stones pierced his feet. There was no shelter from the storms and there were days of suffering and hunger, but a great peace filled his heart. In the summer of 1908 he made his first journey into Tibet. Since then, although the journey means one long period of suffering and hardships, he has counted this field particularly his own. Usually he spends the cold season in India and the six months hot season in Tibet.

Once the head lama of a Tibetan town seized him and threw him into a deep well. Here he expected to die, four days passed and no help came. Then one day he heard something grating and looked up to see that the cover of the well was being removed. A rope was let down and he was pulled out, but before he could look around his deliverer was gone. Sundar Singh insists that it was the Master himself who rescued him. However that may be, certain it is that the beautiful spirit with which he meets such persecution is of great power.

An educated gentleman, a member of the *Arya Samaj,* which bitterly opposes Christianity, tells of seeing Sundar Singh as he entered a little mountain village and began to preach. Some of his hearers grew angry and one of them struck him a blow which knocked him from the seat and badly cut his head and hand. Sundar Singh rose, bound up his hand and, with the blood streaming down his face, prayed God's blessing upon his persecutors. This act not only won the man who struck the blow, but the one who afterwards told the story.

His fame spread throughout the country and in 1918 when he went down to Madras, invitations to speak came from every direction. He had scarcely time to eat during the day and the nights were spent in wearisome travel. At North Travancore he attended two great conventions of the ancient Syrian Church. "Probably no one man has attracted so much attention and devotion in all the history of the Christian Church in India," says Mrs. Parker.*

He had been able to study English only in his spare moments but in January, 1919, he found himself in Singapore with no one to interpret for him and English the only means of communication. "I felt as though an earthquake was going on inside of me," he said, "my thoughts had no means of escape and my heart quaked."

In January, 1920, he set sail for England and America. Three things he said he wanted to do on this journey; see whether or not Christianity was really a living force in the West; gain inspiration from western leaders; and bear witness for Christ in these countries.

It was a good experience for our practical western Christians to meet such a man as Sundar Singh. Few men have literally followed in the footsteps of Christ as he has done. In his turban and saffron robe, his feet clad in Indian sandals, his face beaming with divine light, he seems almost an incarnation of the Master himself. There is a note of victory and joy about his

*"Sadhu Sundar Singh," by Mrs. Arthur Parker.

A Sunday School Class at Klamath, Oregon, Which Supports a Guest in One of Our Homes for the Aged

message and a sweetness and love in the way in which he gives himself in service that is well-nigh irresistible.

"In Sundar Singh the spirit of India speaks, the spirit of India transfigured by the spirit of Christ. This spirit says: 'We, too, have our gifts to bring to the feet of our common Master. Send us your Christian missionaries to work with us in breaking the shackles of the past. We also will work with you in breaking your shackles. You and we together, the great West and the great East, shall unite in the world-wide fellowship of Christ.' "

With Miss Ford's "Lambs"

By MARY L. JETER

At the beginning of her second term of service, Miss Jeter finds herself taking the place as Mama-Ji of the Mahoba Orphanage of Miss Lucile G. Ford who is home on furlough.

JUST outside our compound wall, in front of our church, is a little temple and often late in the evening the platforms around the temple and even the steps are completely hidden with sick people lying there hoping to be healed. Many of them have walked miles, walked, did I say? I should have said *dragged* their weary bodies for miles in order to get to the temple before the sun goes down. Does this seem foolish to you? Well, it is pitiable, but not foolish, as I see it. They do not believe that the temple will heal them, but they believe that the temple is holy and that by coming within its sacred shadow to pray, their prayer to the great God will be heard. Truly the people of India are not faithless and when their faith is directed to the Fountain of all love and life, then their soul thirst will be satisfied and the abundant life will fill all India. There, I did not intend to preach, but India is so ready for Christ's love—not for western formalities of Christianity, but for the spiritual indwelling of his life, that I forget my letter and begin to look ahead. Did you ever feel like John on the Island of Patmos? Well, if you wish to have a vision of "those who have come out of great tribulation" and having been born of the spirit, are pure, then come to India and live and work with those who suffer.

I have received such a nice box of things from Miss Ford for the girls here. They surely do love Miss Ford and pray for her every night. This is just a little thing but it means more than you can realize. When Miss Ford told the girls that "Miss Jeter" was coming to Mahoba the girls wished to know if I would love them. Well, Miss Ford told them that I was her friend and that I would love them just as well as she does, and that they must love me as they do her. One day some of the girls were talking about our loving them and I asked how they knew I loved them. One little girl with eyes that just dance with life and love said, "We know you love us because Mama-ji said you would, and then besides, we know by your face that you love us." I can realize how Miss Ford is impatient to return to her little "lambs," as they call themselves.

One of the small Sunday school classes of the Norfolk church saved up their own spending money and gave it to me to get something for the Indian children. I had thought of getting medicines for some of the people in the villages where there is absolutely no means of getting any medicine. Well, I have changed my mind to this extent. I am going to take a part of the money and buy hymn books for the girls here in the Mahoba school. I think there may be as many as eight books among the 140 girls at present. I am sure the children who gave the money will be just as willing for a part of it to be used for these children and the rest to be spent for medicines for the village people. When the little folks gave me the money I hesitated about taking it, and they said, "But, Miss Jeter, we have given all the board asked us to give and this is *our own* extra money we saved to give you for the Indians." I suppose this was their "second mile." I wish all the Sunday school classes would save up their "own extra money" to give to help people who are poor and naked and sick and hungry and dying. "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." Miss Bender has some money that a friend of hers sent her to use as she sees fit and she is going to buy some hymn books with hers, and then we hope that all the children who are large enough to appreciate the book will have one.

Program for Triangle Clubs

Theme—India

Fifth Month: INDUSTRIAL WORK IN INDIA

1. Song.
2. Prayer.
3. Business.
4. Bible Study: Missionaries of the Bible
5. *India on the March.*—Outstanding types of missionary work.
6. Talk by Superintendent—need of Industrial Development.
7. Poster for the Day.
8. WORLD CALL Story—Sundar Singh
9. India in Art—Commending the Gospel.
10. Circle of Prayer.
11. Offering.
12. Benediction.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 5c each, 50c per dozen.
2. Bible Study Leaflet 3c.
3. India Through Cortiscope 65c.
4. *Disciples of Christ in India* 6c.
5. *India on the March* (paper) 50c.
6. Pictures on our Work in India 10c.
7. Set of Leaflets 10c.
8. Map of India 40c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.75. Additional Program Booklets should be ordered as needed.

Woman's Missionary Societies and Circles

Program Helps

Bible Study*

NOTE.—Our Bible studies this year are to be based upon the Epistle of Paul to the Philippians, which is unique among the writings of the Apostle to the Gentiles. It is characteristic of the great Apostle but, unlike his other writings, it was not written to rebuke some prevailing sin or to attack some rising heresy. It was written to thank the Philippians for their "fellowship in the furtherance of the gospel" and to admonish them to continued effort that they "may approve the things that are excellent —being filled with the fruits of righteousness." There is much in the epistle to commend it for our intensive study this year.

The Cure for Care

Philippians 4:6-7

SEATED in a prison cell in Rome, bound with chains, waiting for his trial which was destined to issue in his death, Paul wrote "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made unto God." What a background for this message! With hardships behind him, a prison about him and uncertainty before him, who could have blamed him if he had seen only darkness ahead and had uttered a faithless word at this time? But his outlook was bright and his message an admonition to serene faith and confident courage.

A Timely Admonition

And what an age is ours to receive such a message! With nerves distraught and quivering, with national relationships strained to the breaking point, with conditions chaotic, with everybody and everything on tiptoe and "anxious," hear the apostle in a voice calm and reassuring say, "In nothing be anxious."

A Disease and Its Cure

Some commentators have called this verse from Paul a "double exhortation," others "a prohibition and a precept." For our study today may we think of it as the announcement of a disease and a prescription for its cure. "In nothing be anxious." How prevalent is anxiety and how useless! Everybody worries more or less, I suppose, and nobody ever reaps any benefit from it. We worry about our work, about our children, about our finances, about our friends, about our church. Yes, we can find something to fret about every minute of every day and even when conditions about us are most favorable and no outward cares appear, who lacks imagination sufficient to manufacture a few troubles?

The Prevalence of Worry

What is more prevalent than anxiety and what more useless? If worry made us cautious or strengthened us it might be worth while but it doesn't. On the contrary it accomplishes nothing except to weaken and wear us out. "Under the habit of anxiety the body loses its vigor, the mind loses its tone, the will loses its force and the heart loses its resiliency and sweetness."

"I have learned, as days have passed me
Fretting never lifts the load;
And that worry, much or little
Never smooths an irksome road:"

Anxiety Outlawed

Anxiety has no place in a Christian's life. If it is there it is because we fail to that extent, at least, of having the same mind in us which was in Christ Jesus. Who of us has had the provocations and annoyances that Christ met, but who can imagine Christ ever fretful or anxious? His mind and heart were kept in perfect peace because he trusted God implicitly.

The Cure

Without discussing the cause of anxiety, may we note the cure prescribed by Paul. He tells us to be anxious in nothing, that is, to banish worry from every realm of our being. But such a conquest is no child's play and by what process shall we accomplish it? In announcing the process may we note that it is not an experiment but a tried and proven method. Paul himself applied the remedy in his own life, and in the face of overwhelming difficulties and discouragements came to a prison cell calm and confident.

Here is his formula, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Prayer, supplication, with thanksgiving unto God. These are the ingredients in the remedy. Prayer is translated from a word referring to a prayerful attitude, mood or frame of mind. Supplication means an actual plea to God for the things that are needed. Thanksgiving stands for the shout of gratitude which comes spontaneously from a heart conscious of God's presence. Careful, regular, continued applications of this remedy will drive away all fretfulness, and anxiety will give way to trustful peace. He who keeps in touch with God by the prayerful attitude, who regularly goes to the source of his supply, petitions for a supply of its nourishment and who sings in sheer gratitude for the blessings of God will possess "the peace of God which passeth all understanding." Begin each day with thanksgiving and supplication, live each busy hour in touch with the Infinite through a prayerful attitude and the evening will come calm and unperturbed; and the peace of God will brood over you and abide in you.

C. M. YOCUM.

Second Year Program

Applied Christianity or the Missionaries at Work

TWELFTH MONTH

The Evolution of a Race

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
- Hymn
- Bible Lesson
- Prayer

SPECIAL MUSIC OR HYMN

STUDY—NEGRO AMERICANS
1. Present Trend and Future Possibilities.
2. Training for Citizenship.
3. The Gospel the Hope of the Race.
4. Pictures of Negro Americans.

DISCUSSION
ECHOES FROM EVERYWHERE OR HIDDEN ANSWERS
CIRCLE OF PRAYER

Pray that these native Americans may bless, not imperil, our country; that their deep, religious capacities may be developed for Christian service; that racial antagonisms and prejudice may give place to co-operation and Christian good will.

OFFERING AND BENEDICTION
PROGRAM HELPS:

Leaflets: One on each of the program topics, 10c.

Pictures: A series of 12 pictures presenting conditions and work among Negro Americans, 10c.

Books: History of the C. W. B. M. pages 117 to 121. American Survey, page 86 to 97.

*Note: This series of Bible Studies may be substituted for "Women of the New Testament" if preferred.

Echoes from Everywhere

A Worthy Record

During the past year Central Park Church, Topeka, Kansas, became a living link by sending Abner H. Johnson to South America. The membership of the church has been increased by 156 and the missionary budget oversubscribed for 1923. The missionary society numbers ninety-nine and a school of missions was conducted with 105 enrolled. Fifty-two were enlisted as tithers last year.

Taking Tithing Seriously

The thought of Christian stewardship and tithing has been stressed all through the month and some hundred personal letters were mailed, with the result that our receipts for the month amounted to $472.83, and our folks are taking the idea of tithing seriously. All of our current bills are paid.

JOHN H. WATSON.

Regina, Saskatchewan.

A Golden Jubilee of Their Very Own

The missionary society of Vincennes, Indiana, celebrated its 48th anniversary recently with a missionary tea, at which an interesting talk was given by the only living charter member, Mrs. T. J. Clark of Bloomington, Indiana. There are now 152 members with 85 subscribers to WORLD CALL and

Mrs. Susanne Moffett

Mrs. Susanne Moffett has, in various ways, been connected with our organized missionary work for more than twenty years. She was elected a member of the executive committee of the Christian Woman's Board of Missions in the fall of 1909. At that time, and for some years previous, she was an active member of the state board of women in Indiana. Her husband, W. S. Moffett, a very able lawyer of Indianapolis and an elder in the Downey Avenue Church in that city, was legal adviser of our woman's board for many years. He was also our auditor, Mrs. Moffett assisting largely in the auditing work. Very much of Mr. Moffett's service was given to the board without financial compensation. He served until the time of his death in 1915.

Mrs. Moffett was elected to the treasurership of the society on the resignation of Miss Mary J. Judson, in October, 1916. She gave herself unreservedly to the work, and was, in every way, efficient in it. She came into the United Christian Missionary Society as one of the associate treasurers, continuing in that capacity until she left us in February, 1923. She has our appreciation, our confidence and our love. We owe to her a real debt of gratitude.

Mrs. Moffett's present address is Ft. Myers, Florida. She is with her daughter.

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the magazine has been placed in the city library, city hall and Y. M. C. A. This society will meet its regular obligation of $1270 this year besides observing Shelton Memorial Day with an offering. Plans are being made for the observance of a local as well as national Golden Jubilee.

Ministered to And Ministering

The church at Pullman, Washington, added forty-seven to its membership during 1922. In the Bible school there are several boys from the Philippine Islands, three of them from the mission at Laoag. Their presence and first-hand account of the work in that place have proved an inspiration to the whole church. That the church has a progressive spirit is shown by the fact that a school of missions has been conducted, and a visit from A. O. Kuhn has given them a vision of religious education which no doubt will bear fruit in the future.

Encouraging Progress

Recently I baptized twenty young men at Drum Tower. Sixteen of these were from our church at Hsia Kwan, which as you know is under the control of the Chinese Convention and is supported by them. It is encouraging to see this progress in their work. The others were students in the University of Nanking. We have such a splendid opportunity for work among the students of the university but are greatly handicapped because we have no Chinese pastor for the Drum Tower Church. During the past three years we have had Mr. Li Choh-wu who is a student in the seminary and who after graduation this year goes back to Luchowfu to take the church there. He is a splendid young man of great promise and while we regret to lose him from our work here, we are glad to have him go with Mr. Goulter to the work in Luchowfu. Both being young men and starting in their work together ought to make for success in that station.

BEN HOLROYD.

Nanking, China.

Prophets of Righteousness

As New Year time is Japan's great holiday the week of prayer is always observed the second week of January. One topic for prayer was for nations and their rulers. A lay Christian prayed for the Christians whose duties bring them into close touch with the imperial household, asking that they be made bold to bear witness to their faith in the living God and help others to know him. But it remained for our eccentric bachelor pastor, dear old Yoshida San, who in season and out of season urges his people to be independent and self-supporting and self-propagating in their Christian faith, to grasp the fundamentals of the topic. "Of what use," said he, "are peace parleys and plans if we as Christians do not put into practice the teachings of Christ? How can a Christian take a sword and kill a fellow man? Unless we take our stand against war, no matter at what cost, we can never hope for real peace." Then he prayed that France and Germany might come into accord through Christian love, that America might give not only of her great material resources to help a needy world, but catch a higher vision and share her spiritual resources also. Then for his own land he pleaded for an awakening to righteousness, and that, deserving of punishment at God's hands as Japan is, her people might turn to him in penitence for their sins and do his will. It was a wonderful prayer and stirred our hearts. Can we doubt Japan's future so long as there are such prophets of righteousness among her own people?

ROSE T. ARMBRUSTER.

Tokyo, Japan.

Missionary Conference A Success

Last spring our finance committee asked one or more women from the leading churches of the town to underwrite the missionary conference for $5.00 each. Then each of these underwriters was to sell ten fifty-cent tickets, these tickets admitting to all sessions except one pay lecture which was fifty cents extra. We had Mrs. Hallie Linn Hill who gave two lectures each afternoon using the text books, *Trend of the Races* and *Building with India*, lecturing each night on one of the great mission fields or Christian Citizenship. More than 530 people attended the week day sessions and 450 on Sunday afternoon.

LULU M. BURNER.

Peoria, Illinois.

Her Presence a Benediction

The missionary society of the Dixon Street Church, Gainesville, Texas, observed Guest Day, at which plans for the Golden Jubilee were presented and several new members added. At the same time they paid honor to one of their members, Mrs. Mollie Lee, in the observance of her eighty-third birthday. Mrs. Lee is the only living charter member of that church, which was organized fifty years ago, and her presence is a benediction.

Much Appreciated Service

The Englewood Church, Chicago, has sent to their living link missionary in Jamaica, Miss Agnes Maguire, an individual communion service for the King's Gate Church. They also sent two traveling communion kits, one for Miss Maguire and one for Mr. Bartlett. When the members of the churches are ill they often ask for communion and the missionaries are very grateful for the thoughtfulness of Englewood.

(*Continued on page* 50.)

Hidden Answers

1. How does God trust us?
2. Where are the Homes for Aged and Homes for Children located?
3. What good fortune has come to Bethany College recently?
4. How many enrolled in the College of Missions?
5. How many tonsil operations were performed by one doctor?
6. What plan of working has the African mission adopted?
7. What effect has Protestantism had upon Romanism in the Philippines?
8. What dream has been realized in Harda, India?
9. What campaign is being carried on in Tennessee?
10. Who has been elected chairman of the International Council of Religious Education?
11. What is the gain in receipts for nine months?
12. Who is Sundar Singh?
13. In what does our mission lead in the Philippines?

Protestantism Among the Ilocos

By F. H. SWANSON

The Swansons are just finishing their first term in the Philippines. Mr. Swanson has had charge of the evangelistic work and Mrs. Swanson has been providing a Christian home life for some twenty girls, taking them into her own home.

TWENTY years of Protestant history has been made in the Ilocano country and these years have not been unfruitful in producing better conditions economically, socially and spiritually. However, to specify the exact changes which are due to Protestant missions as over against those brought about by the American government and the public schools is more or less difficult. It is more difficult in the case of the Philippine Islands to separate these influences than it would be in some other countries where Protestant missions with their schools have been relatively alone in the work of reform. For the purposes of this article I have interviewed several Filipinos from the various classes represented in the Ilocos country with a view to getting the Filipino idea as to the value of Protestant missions and the reforms accomplished by them.

The first person to whom I spoke was President Camilio Osias of the National University in Manila, one of the prominent younger men, an Ilocano, and a man who has had the benefit of several years of study in the United States. He said, "I feel that Protestant missions have done a great deal of good in the Islands, first, in the example afforded by the lives of the missionaries themselves. They have given us an interpretation of true Americanism and enabled us to see the American ideals of democracy in a way that we could not have seen them otherwise. Second, they have brought us the open Bible. There is no one thing that is more important for the progress of the Filipino people than this, and the resulting freedom of conscience; and third, they have brought about an internal development and reform in the Roman Catholic church, for they have made it put in better men and do more work for the good of the people."

At Vigan in the Philippines

Mr. and Mrs. Swanson with Herbert, Josephine and Baby Robert.

Another person whom I interviewed was Ruperto Ines, a minister and one of the oldest members of the Christian church in this district. He indicated four things which seemed to him the greatest contributions of Protestant missions to the life of the people. First, the decrease of vice and the correspondingly better citizenship. He said that his town, Sinait, in years past, had been noted for vice of every kind, but that now most of this had disappeared. At one time, for several months, the cockpit had been abolished by the efforts of the Christians in the city, but had again gained some foothold at this time. Another result is the growing toleration. In the first years of Protestant mission work in his town, those who embraced Protestantism were stoned, ridiculed, imprisoned on false charges, had their property taken away, and were persecuted in every possible way. Now, however, it is pretty well recognized that every one has a right to think for himself even in matters of religion. A third point is the growing freedom from superstition. Several years ago one could see almost any day crowds of people along the roads carrying their sick to various shrines, notably that of San Roque, for healing. Now a goodly percentage carry their sick to the hospital instead. They are beginning to judge these old superstitious beliefs by their fruits. The last point mentioned here was, as before, the growing internal reform of the Roman Catholic church.

One other, a captain of a Tinguian village, said that in Spanish times the Tinguians believed the pig to be a sacred animal and that any who sold a pig would die immediately, but that now they know that this is simply superstition, since Protestant missionaries have come to them and taught them and as a result they are able to sell their pigs, the only salable product which they raise, and so their economic condition has been materially bettered. He also emphasized the fact that there is a much higher standard of morality in his village since the entrance of Protestant Christianity there. He mentioned particularly the fact that sexual vice and theft which were quite common before, had totally disappeared in his village since the people have become Christians.

Ruperto Ines

Another prominent citizen and member of the Vigan city council said that in Spanish times a woman was never allowed to walk on the streets, even in broad daylight, without a male escort for fear of assault. Now, even at night, they feel perfectly safe almost anywhere on the streets. The *presidente* of Vigan, in an address recently said that Protestantism was more of an influence for righteousness than all of the police that the city could employ. He said that in Spanish times there were both police and soldiers and many more of either than there are at present in the city, yet the order was by no means as good as it is now. Though not a Protestant himself, he freely attributed much of this influence for good to the Protestant religion.

These examples might be multiplied almost indefinitely, but they will serve to show the general trend of Filipino thought with regard to the Protestant religion in this part of the Islands.

Echoes from Everywhere

Boy Scouts in The Coke Region

Ray G. Manley is scout master of the boy scout troop in Republic, Pennsylvania, and has recently recruited twenty-one new members. The average attendance is thirty-two and eleven nationalities are represented in the membership.

Sixty Per Cent Tithers

In the four years' existence of the church at Greensboro, North Carolina, $28,000 has been raised for all purposes. This has been made possible by the fact that about sixty per cent of the members are tithers. The gifts for missions and benevolence have totaled $4,840. The various departments and a number of individuals have sent gifts to each resident of our Home in Jacksonville and other gifts to the Atlanta Home. There have been 220 additions to this church and to other churches where the pastor has preached during this time. The church provided automobile transportation each Sunday between the church and the College for Women, for about 25 girls and a special class is provided for them

in the Bible school. The third annual Church School of Missions is now in progress. Claude C. Jones is minister.

A Bible Reading Program

The Broadway Church, Cleveland, Ohio, has undertaken a campaign to put the Bible in usable form into the hands of every person, old and young, connected with the work in any way. The local branch of the American Bible Society is helping by supplying the Bibles at the lowest possible cost. In case poverty seems to prevent purchase they endeavor to make the Bible a gift. Bibles are obtained in Polish and Bohemian as well as in English, though all the young people read English and prefer it.

The Lakewood Church has given the money which will make possible the gift of a Bible to every child in the new Corbett Christian Church. A Bible reading program is a vital part of the plan to make the Bible fundamental in the life of the church. This field is white unto the harvest. Equipment and workers are needed to develop it into a great growing work.

Ready for Every Good Work

C. R. Stauffer, who has just gone to the Ninth Street Church, Washington, D. C., reports the starting of the first Church School of Missions ever held in the District, with an attendance of 183. The missionary society has $600 in gold bonds toward the $1,000 which they have been asked to raise for the Golden Jubilee. The Bible school is planning for $2,500 on Children's Day for missions and education. $75 was raised for the Shelton Memorial Fund when Dr. Shelton's picture was unveiled.

The Boxer Indemnity

The sum still due Great Britain on account of the Boxer indemnity is about £11,000,000, and the government has informed the Chinese government that it is prepared to devote this amount to educational purposes for the benefit of China. The statement will give joy and relief to all who have at heart the best interests of China and Britain. By this act Britain shows her good will to the great republic which so many British men and women have served and are serving in Christ's name.

Visit to Hazel Green

Geo. V. Moore, Bible school superintendent of Kentucky, recently had a most delightful visit to Hazel Green. The big attraction is Hazel Green Academy, which is located on Harrison Heights just above the village. The academy is under the direction of J. T. McGarvey, who has made an outstanding contribution to the success and development of the school during his ten years of service as principal. Two hundred and fifteen pupils are enrolled and pursue courses from the first grade on through the fourth year of high school. No estimate can be placed upon the influence that this school is exerting upon the development of Christian boys and girls of the mountain counties of Kentucky.

While at Hazel Green, Mr. Moore conducted a week's Bible school institute, which consisted of a series of lectures and open discussions on various phases of religious education and the study of the teacher training unit on the "Teacher's Study of the Life of Christ." An unusually enthusiastic interest was manifested in the work. There was an average attendance of around seventy, most of whom were students and faculty members of the academy. The teacher training graduates numbered fifty-five, constituting the largest single training class conducted in Kentucky for a long time.

Postal Information

Domestic postage may now be used to Buenos Aires, Argentina. The safest way to send articles to the missionaries in Argentina is to mail in small packages or in manila envelopes.

The People Had a Mind to Give

In these days when the people have a mind to give the money is promptly forthcoming, for they have the means. This was well illustrated in the record of church dedications by George L. Snively in the year 1922. The churches which he dedicated gave in cash and pledges a total of $1,691,000. If the people in general knew the facts of missions, benevolence and education as thoroughly as they do those of the local work, their contributions to world-wide interests of the Kingdom would be commensurate with those to their own communities.

Only Five Months Until June 30

THE gain in the General Fund receipts of the United Christian Missionary Society for the first seven months is $72,326.07. This is a gain of almost 10 per cent for the seven-months period. However, the churches should remember that the goal is to secure a 15 per cent increase in the General Fund for the full twelve-months period. It is not enough to secure about 10 per cent for seven months or eight months. We must have at least a 15 per cent increase for all of the missionary year if the society is to carry all of its regular work and materially reduce the deficit.

And please remember that the gain must be in the General Fund. The Society might have a half million gain in the Special Funds but still have a large deficit in the General Fund. Special Funds cannot be used for payments in the General Fund.

Let every church, Bible school, woman's missionary society, etc., and all individual donors who are anxious to see the work go forward, increase their contributions so that by June 30 we may secure the full 15 per cent increase. It would bring joy to the workers not only in America but throughout the whole world if we could close the missionary year June 30 out of debt.

If there is missionary money on hand now, please forward it at once. Do not let it lie in the local church treasury.

Send all United Christian Missionary Society money to

UNITED CHRISTIAN MISSIONARY SOCIETY, 1501 Locust Street, St. Louis, Mo.

The Strength Of the Churches

In our churches in Porto Rico there are nine societies of Christian Endeavor with about 250 members. Much of the strength of the churches comes from these young people. Their stability is quite often put to the test among their associates, for compared with the many who are Catholic or nothing at all, they are few in number. We have only about a dozen in the Bayamon high school of perhaps 150 students and these must stand firm against the scoffings and arguments of the rest. They find many opportunities to scatter the seed of the Kingdom and most of them take advantage of the opportunities. There are also societies in three of our newer churches and one away up on top of the mountains in our oldest church. A splendid Christian Endeavor and Sunday School Convention has just closed in Guaynabo, with a good attendance and many helpful suggestions.

MRS. T. C. PERRY.

Bayamon, Porto Rico.

(Continued on page 57.)

A Typical Christian Endeavor Society in Porto Rico

Headquarters Notes

THE deepened interest in the United Christian Missionary Society and the growing sense of security with regard to its future, is evidenced by the large number of inquiries coming to the office for advice on legal matters referring to bequests, annuities and legacies on the part of those who are contemplating making substantial gifts to the society.

During the month of January, an annuity bond of the United Christian Missionary Society was issued every other day, and the same ratio is being maintained thus far in the month of February.

In view of these inquiries, it may be well again to call attention to the fact that the United Christian Missionary Society is a corporation under the laws of Ohio, having its legal residence in the city of Cincinnati, but its operating headquarters at St. Louis. The United Christian Missionary Society is not technically a merger of the several cooperating boards, but a new corporation acting as the agent of these boards and assuming the functions which they formerly performed separately. Each of the cooperating societies maintains its legal existence and its corporate identity at its legal residence in the state under whose laws it is incorporated. Each maintains its own board of trustees, as required by law, and such trustees continue to be responsible for the funds of said society. No one of these old boards assumes the legal responsibilities or liabilities of any other. The trust funds of each will be held intact. The legal integrity of each of the old societies is maintained and safeguarded. On the other hand, the United Christian Missionary Society is duly incorporated with its officers and trustees. It is rapidly building up its own trust funds, which are handled by a capable finance committee, regularly reporting to the executive committee.

The triennial meeting of the All-Porto-Rican Conference, which is a conference of all the missions working in that Island, is to be held in Porto Rico the last days of June and the early days of July, to last about six days. Our mission has been asked to supply the principal speaker for this triennial meeting, who is expected to give an address each day of the conference, this address to be translated into Spanish by an interpreter.

On a recommendation of the foreign department, the executive committee at its recent meeting voted that President Burnham should represent the society in this conference, if he can make the arrangements to go. The expenses are borne by the Commission on Latin America.

The program committee of the International Convention met in St. Louis on February 14. This was its second meeting. Messrs. Frank and Pritchard reported on their recent visit to Colorado Springs and the date of the convention was fixed for September 3-10. The principal features of the program are well under way.

The executive committee met on February 13, 1923. All the reports of departments were read and acted upon during the morning session. The afternoon was for the most part given over to a discussion of survey plans. A few excerpts from the reports follow.

The most encouraging news is always a gain in receipts. For January it was $43,615.22 in the general fund and $41,389.65 in special funds. For the first seven months of the missionary year the gain is $72,326.07 in the general fund and $74,451.36 in special funds. This is nearly a 10% gain but the deficit is still with us and we must gain at least 15% by June 30.

The Christian Board of Publication, which puts its profits into extending the Kingdom, has decided to complete a named fund of $5,000 Church Extension.

The foreign department reported two new gifts. R. A. Long proposes to give $1000 for a memorial to Miss Edith Parker in the Margaret K. Long School, Tokyo, Japan. A friend of Dr. Earnest Pearson has agreed to give a windmill for the station at Mondombe, Africa, packing and transportation to be paid by the Alpha Beta Stores of Southern California. It also reported the completion by the China Medical Board of the Rockefeller Foundation of their gift of $25,000 to our hospital at Luchowfu, made without stipulation save that the medical standards of the board shall be maintained.

For the first time in many months the Board of Ministerial Relief reported no losses by death and no decreases by reduction and suspension.

We regret to report that as the result of a fall Mrs. Cunningham is suffering from a fractured hip. The accident occurred in Livingston on January 28. Two weeks later she was taken to the Woman's Hospital, Nashville, Tennessee, where she will be confined for weeks. W. F. Turner has been called to headquarters to assist in the administrative work during Mrs. Cunningham's enforced absence.

Word comes from California that S. J. Corey has been put to bed with the influenza. Dr. Traughber, known to all missionaries and secretaries passing through California as the "tonsil doctor," has been in attendance.

J. H. Mohorter has been in Tennessee busily engaged in the Livingston campaign. The brotherhood in Tennessee is being asked for $50,000 as its share in the expansion of Livingston Academy. Mrs. Atwater took Mrs. Cunningham's place for two weeks on the state team.

Mrs. Affra B. Anderson is visiting the Pacific coast and the Northwest conferring with the leaders of the woman's organizations about their Golden Jubilee aims.

The first gold bonds of the Golden Jubilee are leaving the office. Aims are being formulated by the various states and the movement is rapidly getting under way.

F. E. Smith has been doing some special work in Kentucky in connection with ministerial relief and pensions. He praises the Kentucky people for their fine spirit of cooperation in helping meet this preferred claim on the church.

The department of the ministry is working up what looks like an interesting article for WORLD CALL on "The Children of the Manse." A large number of photographs of preachers' children will be used. Those not included will be placed in the poster exhibit at the Colorado Springs convention. The aim is to feature the children from whom will come many of our future leaders.

Many of the United Christian Missionary Society secretaries and field workers are to hold special evangelistic meetings during the Pre-Easter Evangelistic Campaign. George W. Muckley of the church erection department, will hold a short meeting at Rolla, Missouri, and dedicate their new building. Grant K. Lewis of the home department will hold a week's meeting at Waycross, Georgia. F. E. Smith of the department of the ministry will hold a week's meeting at Livingston, Tennessee. He will be assisted by Miss Nora Darnall, editor of the *King's Builders*, who will work among the children and young people. John H. Booth of the church erection department will go to Rome, Georgia, for one week. V. C. Carpenter, missionary to Porto Rico, will hold a week's meeting at Hazel Green, Kentucky. Jesse M. Bader, superintendent of evangelism, will hold a meeting for the Grand Avenue and Lake Harriet churches in Minneapolis. President F. W. Burnham will hold a meeting for the Tuxedo Christion Church, St. Louis, Missouri.

Miss Hazel A. Lewis and H. L. Pickerill are making an extensive tour of the west holding Leadership Training Schools. They assisted A. O. Kuhn, regional superintendent for the Rocky Mountain district, in schools at Colorado Springs, Colorado, and Casper, Wyoming; Edgar Lloyd Smith, regional superintendent for the South Pacific district, in schools at San Diego and Berkeley, California, and also in two interdenominational schools in Merced and Visalia, California; Mrs. Clara G. Esson, state superintendent for Oregon in a school at Portland, Oregon. They will complete the trip by assisting Roy K. Roadruck, regional superintendent for the Northwest, in schools at Ellensburg, Washington, and Boise, Idaho.

Miss Cynthia Pearl Maus spent the month from February 11 to March 11 with the First Church at Little Rock, Arkansas. While her work was particularly in the young people's department, she assisted in putting in order the whole program of religious education for this church.

Charles Darsie and Miss Ida May Irvin have recently assisted in a number of Leadership Training Schools including Nashville, Tennessee, Alma, Michigan, Salina, Kansas, Fairbury, Nebraska, and Boone, Iowa. In the last two Glenn McRae and Miss Lucy C. Wetzel of the northern regional district also participated.

Roy K. Roadruck, who has been editing *The Front Rank* for the past six months, is to be at headquarters for the remainder of this missionary year. His duties will be largely in assisting in the campaign to raise a HALF MILLION DOLLARS for the Bible Schools by June 30, but he will also continue to serve on the editorial staff of *The Front Rank* and will assist in certain cooperative work between the depart-

ments of religious education and missionary education.

Three of the four representatives from the department of religious education who are members of the executive committee of the International Sunday School Council of Religious Education were in attendance at the recent annual meeting of this committee held in Chicago. These were W. R. Warren, W. P. Shelton and Robt. M. Hopkins. D. W. Teachout, the fourth representative, was unable to be present. Marion Stevenson, Roy K. Roadruck, E. W. Thornton and Edwin R. Errett were also present as visitors.

By an arrangement recently made between the department of religious education and the state missionary society of Tennessee, Tennessee becomes for the time a part of the southeastern regional district served by E. B. Quick of Atlanta, Georgia. It is expected that the staff for this district will be increased next year so that the south may be ably served from the Atlanta office.

Secretary-Stenographer Needed

The United Society is in need of a young lady who has had thorough training as a stenographer and secretary to assist in the office work connected with the survey about to be made of the home and foreign fields. Applicant should have some college training, should possess initiative and should be a member of the Christian Church with a deep interest in missions. Apply at once giving qualifications and references to United Christian Missionary Society, 1501 Locust St., St. Louis, Missouri, in care of the Survey.

College of Missions Items

MR. AND MRS. V. C. CARPENTER, missionaries to Porto Rico for the past sixteen years are for the present year members of the College of Missions family.

February 19 and 20, the College of Missions enjoyed a visit from William Remfry Hunt, long a missionary for the Foreign Christian Missionary Society in China. Mr. and Mrs. Hunt are visiting their daughter and son-in-law, Frank D. Coop, who has the Bible Chair work in connection with the University of Illinois.

The Indiana Student Volunteer Union held its annual convention in February, at Downey Avenue Church, in Indianapolis. The delegates were the guests of the College of Missions and of Butler College. Several members of the faculty of the college and several of the students had prominent places on the program. Willard F. Learned, in preparation for Africa, was president of the Union and presided at all the meetings of the convention. Later he attended the National Council meeting.

Hugh J. Williams, in preparation for work in Latin America, was recently elected president of the Indiana Student Volunteer Union. He is also a member of the National Council of the Student Volunteer Movement and attended the recent meeting of the National Council in New York City. Mr. Williams also teaches the Hi Y Bible Study class in the city Y. M. C. A., is preaching at two country churches, and during the last semester taught a class in psychology at Butler College.

Dr. George E. Miller, who has been for seventeen years a missionary to India, is this year doing some special work at the College of Missions, as is Mrs. Miller also.

The College of Missions has been deriving a limited amount of assistance from Butler College in the past, owing to the proximity of the school. Butler offers a few courses which may be taken with advantage by some of the College of Missions students. It looks however as if in the near future we are to lose even this amount of support from Butler. A beautiful tract of land of over 200 acres has been purchased by Butler College in a part of the city about nine miles distant from the site of the College of Missions and plans are on foot to remove Butler to this location at the earliest possible date.

J. C. Todd, of the Indiana School of Religion, Bloomington, Indiana, lectured at the College of Missions, on February 21, on "Religion in State Universities."

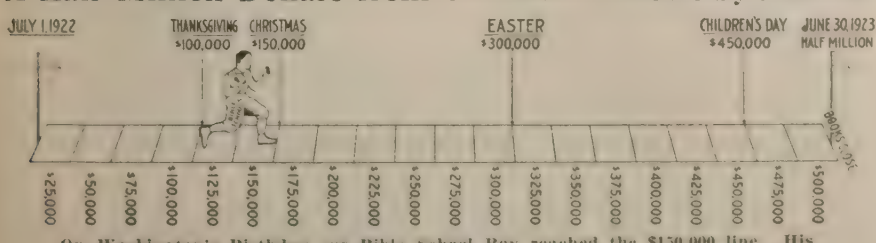
What is called the Tibetan Library at the College of Missions is but a nucleus for a library which we hope will contain all of the available material dealing with Tibet. We already have in the library several very valuable and rare books, Tibetan manuscripts, books on history, travel, archeology, international relations, early missions, and the more recent attempts to penetrate the forbidden land, books on Buddhism and on the ancient Tibetan religion, dictionaries and the translations of parts of the Bible.

On the 12th and 13th of February, the College of Missions was favored by a visit from W. R. Warren, of WORLD CALL, who delivered two lectures. One of these was on "The Missionary's Lines of Communication," and related to the missionary's keeping in touch with the home constituency. The second lecture was on "Archibald McLean."

The College of Missions students have a deputation committee organized, which sends out parties of students to deliver missionary addresses and give missionary entertainments in many near-by churches. In this way a large number of churches have been visited. R. A. Peterson, in training for missionary work in Tibet, is chairman of this committee.

Andrew F. Hensey spent February 12-14 in Chicago as a member of a committee which is studying the whole question of education on the Congo. This committee represents all the American societies working in Belgian Congo. Its chairman is Dr. P. H. J. Lerrigo, one of the secretaries of the Baptist board, and the other member is Seymour E. Moon, principal of the United Training School at Kimpese. The committee is using the report of the Phelps-Stokes Commission as the basis for its work.

A Half Million Dollars from the Bible Schools by June 30



On Washington's Birthday our Bible School Boy reached the $150,000 line. His next big boost will be the EASTER OFFERING. This must carry him to the Easter line of $300,000.

REPORT RESULTS

of your Pre-Easter Campaign from January 1 to Easter Sunday, giving the number added to your local church by baptism and those added by letter and statement. Send the report at the earliest possible hour after Easter Sunday, to Jesse M. Bader, superintendent of evangelism, 1501 Locust Street, St. Louis, Missouri.

Pre-Easter Evangelistic Rallies

Twenty-three evangelistic one-day rallies have been participated in by Jesse M. Bader since January 1. These rallies have been held in Ft. Worth, Indianapolis, St. Louis, Kansas City, Des Moines, Lincoln, Wichita, Oklahoma City, Little Rock, Cleveland, Columbus, Bethany, Washington, D. C., Richmond, Norfolk, Lynchburg, Chicago, Springfield, Illinois, Minneapolis, Cincinnati, Pittsburg, Paris and Mexico, Missouri. Every rally was well attended. The largest morning conference was held in Pittsburg, when 41 churches were represented with an attendance of about 300. The largest evening mass meeting was in Columbus, Ohio, when 853 members from the churches filled the Broadway Church. In almost every one of the rallies the same program was carried out. Many preachers took part during the day's program. From all indications the tides of evangelism are rising to unusual heights and it is expected that this Pre-Easter Campaign will be the largest thus far conducted in the brotherhood.

What Are We Doing? What Ought We to Do?

EVERY ship must take its bearings from day to day; every merchant must take stock each season. For similar reasons every enterprise of a missionary, benevolent or educational character ought to make a survey of its field and operations from time to time. In recognition of this principle the International Convention of Disciples of Christ in 1922 instructed its executive committee "to form a committee for the direction of comprehensive surveys of needs * * * * covering all the missionary, educational and benevolent enterprises of the organizations affiliated with the International Convention of Disciples of Christ." This committee has been constituted with C. M. Rodefer of Bellaire, Ohio, chairman, G. I. Hoover, R. H. Miller, Milo J. Smith, Roger T. Nooe and O. L. Smith.

The educational field and institutions have been so recently and thoroughly charted that it is comparatively easy to bring their survey down to date. The work of the Board of Temperance and Social Welfare is susceptible of definite and ready assessment, as is also that of the Association for the Promotion of Christian Unity, and it is not anticipated that either of these two will require an extensive personnel or large sums of money for its advisable program.

In the case of the United Christian Missionary Society the situation is altogether different. It is organized in six administrative departments, two educational departments, a promotional division and a service division. Its fields are on all the continents and many islands and its activities embrace every sort of cooperative Christian service. Each phase of its manifold and complex work is a product of growth, labor, prayer, thought and sacrifice through many years.

It is not sufficient to ask what equipment and support each unit of this vast fabric needs. Back of that lies the need for a careful study of the constantly growing enterprise in order to determine where the major emphasis be placed and the phases of work which will result in the largest accomplishment. The mere fact that we have a hospital here, a school there, a chapel yonder, establishes a presumption in favor of continuing it, but is not a sufficient reason for so doing. It is just possible some schools ought to be abandoned, some hospitals closed, some workers excused from further service. On the other hand new enterprises may command our attention. Every item of effort and of expense must be scrutinized most closely and made to justify itself in the light of conditions as they are today and not as they were ten or thirty years ago. Equally careful and exhaustive must be the consideration of the new objectives that are claiming our attention.

An unquestionable conclusion having been reached that the society ought to continue this or undertake that, many other questions arise as to how each shall be done, how many and what sort of workers it will require and how much it will cost. It is impossible to overestimate the delicacy, difficulty and importance of these surveys. The society has appointed R. H. Miller, Mrs. Mary Carpenter Craig, Mrs. T. W. Grafton, W. F. Rothenburger, Miss Daisy June Trout, F. W. Burnham and Bert Wilson as its committee on surveys.

All of the activities and opportunities of the society in Canada and the United States are included in the home survey: every feature of what we have been accustomed to call home missions, church extension, ministerial relief and pensions, benevolence and religious education. It is hoped that J. H. Mohorter can be relieved of all other duties that he may devote his entire time and strength to this task. His intimate acquaintance with both the fields and the forces, his practical wisdom, his quick sympathy, his unwavering courage and his tried and proved consecration fit him in an extraordinary degree for such duties.

The foreign survey must give us an impartial and expert appraisal of all we are doing and all we ought to be doing in ten fields, in each of which we are now conducting as many or more kinds of work than we are doing in the home land. The general conduct of this survey has been assigned to C. M. Yocum, who has abundantly proved his capacity for clear discernment and impartial action both in his ministry with the Central Church, Cincinnati, and with the congregation at Rushville, Indiana, and later as a secretary of the Foreign Christian Missionary Society and of the United Christian Missionary Society. For several years he has specialized in missionary education and has familiarized himself with all the fields in which the United Christian Missionary Society is operating.

The society has secured providentially the services of R. A. Doan to work with Mr. Yocum on the foreign survey. Mr. Doan is a business man in the prime of life and at the peak of success, who has so organized his commercial interests, that he is free to help where he seems most needed in the advancement of the Kingdom of God. For a number of years he has been concentrating his study and labor on foreign missions and especially the great oriental fields. He has identified himself closely with the Far East in two prolonged journeys and one of briefer duration but even greater moment. Mr. Doan's interest is basic. In his phenomenally successful leadership of men's Bible classes, formerly at Nelsonville, Ohio, and recently at Akron, as well as in Y. M. C. A. service during the war, he has proved his devotion to men and his confidence in the gospel as the only means of their salvation. The years which he spent with the Foreign Christian Missionary Society and the United Christian Missionary Society he gave to the men beyond the seas only because there are so many more of them and they have had so much less chance than the men of North America. His experience as a business executive and his nonprofessional and unofficial relation to the great missionary task of the church of Christ qualify him preeminently for this exacting task.

The fact that these surveys are being made in such a thoroughgoing, impartial and efficient manner, ought to move all of us to gird ourselves for the tasks that shall be disclosed. We cannot forecast the details of the reports which these investigators of ours will make, but we can be certain that, like Caleb and Joshua of old, they will tell us of a goodly land and will assure us that we are well able to go up and possess it.

The Board of Education and the Work of Our Colleges

PRESIDENT CHARLES E. COBBEY of Cotner College, Bethany, Nebraska, is giving a description of his travels in Europe at the chapel periods of that institution.

Bethany College, Bethany, West Virginia, attained high rank in the football world last year. The "Bisons," as the eleven giants are called, have been invited by the United States Military Academy to appear at West Point next season and the invitation has been accepted.

Dean W. C. Bower of the College of the Bible, Lexington, Kentucky, is visiting a number of our colleges in relation to the work of religious education.

E. R. Cockrell, a graduate of Texas Christian University and at one time head of the law school formerly operated by that institution, is now the mayor of the city of Ft. Worth and has been renominated by the Democratic party for that position.

Hiram College, Hiram, Ohio, in its March bulletin reports as the total raised in its endowment campaign to date, $300,334.56. The pledges taken on Hiram Hill, including students and faculty, amount to $18,373.18.

Lynchburg College, Lynchburg, Virginia, expects to complete its $75,000 memorial gymnasium in time for the opening of school in September of this year. This gymnasium was given by the citizens of Lynchburg.

Butler College, Indianapolis, through the chairman of its Endowment Campaign committee, Wm. G. Irwin of Columbus, Indiana, recently announced a gift from the Rockefeller Foundation of $300,000. The gift is conditional upon the institution's raising $600,000 for the same purpose.

The students and faculty members of Spokane University, Spokane, Washington, are now serving twenty-six churches in the Inland Empire.

It is gratifying to note the active interest being taken in the intercollegiate debating work of several of our institutions of learning. Lynchburg, Bethany, Butler and Cotner are all active in this field.

The students of California School of Christianity, Los Angeles, California, conduct a largely attended prayer meeting on Wednesday evening of each week. This meeting is entirely under student direction and is a strong spiritual influence in the life of that institution.

Edward Owers, minister of the Hyde Park Church, Austin, Texas, has resigned his position to become financial secretary of the Texas Area, including Texas Christian University, Carr-Burdette College and Cisco Christian College.

Missouri Christian College at Camden Point, Missouri, is making a large addition to its library through the interested service of its alumnae.

Chas. S. Medbury is now serving in the twentieth year of his ministry at the University Place Church, Des Moines, Iowa. The membership of this congregation is 3,282. During the life of this church, eighty of its members, many of whom of course were students at Drake University, have gone to foreign mission fields.

W. A. Moore of Yakima, Washington, a trustee of Spokane University, is the pastor of the largest Sunday school in the Inland Empire conducted by any communion.

President A. D. Harmon of Transylvania College, Lexington, Kentucky, delivered two very highly appreciated addresses at the mid-year conference of ministers of Indiana, held at Indianapolis.

February 15, at the chapel service of Phillips University, the ministerial association of that institution presented the library with a photographic copy of "Codex-Sinaiticus" bound in hardwood board by the Oxford University Press.

The department of expression in William Woods College, Fulton, Missouri, has become so large that an additional teacher has been added. Mrs. W. M. J. Bryan has been appointed to this position and began her duties at the beginning of the present semester. She is an experienced teacher and has been the head of the department of expression in two other institutions.

The student congregation from Christian College, Columbia, Missouri, has entirely outgrown the space allotted to it in the Christian Church there this year and now has a separately organized Sunday school conducted in class rooms of Dorsey Memorial Hall every Sunday morning at 9:30. After the closing report of the secretary the student body, headed by the seniors, goes to the Christian Church of that city.

At the annual meeting of the trustees of Bethany College, held on January 22 at Pittsburgh, several important actions are reported. The summer school of that institution will be discontinued. The salary of professors was increased to meet the standards of the Southern Association of Colleges. Rapid strides were made toward the realization of the goal of $400,000 in the present endowment campaign. It was also decided to establish a chair in the college in honor of George T. Oliver, an alumnus of the institution and former United States senator from Pennsylvania.

The work of the Y. W. C. A. of Atlantic Christian College, Wilson, North Carolina, is deserving of special mention. They have set it as a definite aim to reach every young woman of that institution for the fellowship of the Association.

G. I. Hoover.

Death of President Lehman of Eureka

IN the midst of his strenuous and effective labors for the endowment of Eureka College, and for its advancement in every respect, President L. O. Lehman contracted typhoid fever and, after an illness of two weeks and two days, died Saturday, March 10. A full statement regarding his life and work will appear in May World Call. Literally he gave up his life for Eureka College. Will Illinois permit this sacrifice to be in vain?

Do You Realize

THAT 40 Protestant mission boards are co-operating in production and use of the United Mission Study Books? That these books are the best literature that these boards unitedly can provide? That you and all who would help forward the great missionary movement of the times should each year have the lift to faith and zeal which these books bring?

Lighted to Lighten. By Alice B. Van Doren.

We of the West are but faintly aware of the depths of capacity and the riches of personality to which the people of India may attain. "Helen of Troy and Dido of Carthage pale into common adventuresses beside the quiet courage and utter self-abnegation of such Indian heroines as Sita and Damayanti." Give your young women this vision of the Christ coming to India through her young womanhood now in training in Christian schools and colleges.

Price, cloth binding 75c; paper 50c.

Building with India. By Daniel Johnson Fleming.

Treats of conditions and problems in the new India, showing that Christ is the fundamental need in every aspect of her changing and restless life. Dr. Fleming out of his rich experience in missionary work in India shows how the American church may with India build the new Christian order for which her millions wait.

Price, cloth binding 75c; paper 50c.

India on The March. By Alden H. Clark.

Presents wonderful stories of Indian heroes, tales of adventure, work of great missionaries and Indian Christians. Chapters on reclaiming the outcasts and dealing with the criminal tribes, also on the life and growth of the Indian Church make this book richly interesting. Written in a popular style for teen-age young people, it makes an appeal to all ages.

Price, cloth binding 75c; paper 50c.

The Wonderland of India. By Helen M. Rockey and Harold B. Hunting.

Presents stories and pictures of India life, most interesting for boys and girls from ten to fourteen years of age.

Price, cloth binding 75c; paper 50c.

The Trend of the Races. By George E. Haynes.

This book lays the whole situation, North and South, before us, presenting the Negro mind, the white man's mind and "a way to interracial peace." No Christian, no voter in our country should fail to read this book.

Price, cloth binding 75c; paper 50c.

In the Vanguard of a Race. By Mrs. L. H. Hammond.

Traces the life stories of some Negro men and women who have risen to places of responsibility among their people. It is written in delightful style, equally interesting for young and old.

Price, cloth binding 75c; paper 50c.

These All Died in the Faith

Mrs. Wealtha A. Collins, (daughter of William Hayden, one of the pioneers of the Restoration movement) December 25, 1922, Lemoore, California. State secretary Nebraska 1889-1892. Age 88.

Dr. F. M. Davey, January, 1923, Minneapolis, Minnesota. Charter member of Duluth church; for twenty years member at Portland Avenue.

Mrs. Sarah Jane Forster, Winona, Minnesota, October 17, 1922. For many years member of church at Birkenhead, England; at her death member Grand Avenue, Minneapolis. Three of five children ministers of the gospel.

Grandma Wade, Kimball, Minnesota, June, 1922.

Mrs. Martha Ester Conner, Kimball, Minnesota, December 18, 1922. Granddaughter of Elder Abram Shoemaker.

Mrs. Norman J. McCormick, November 13, 1922, Detroit, Michigan, treasurer of woman's missionary society and had never missed a meeting. Local representative of Y. M. C. A. for Christian churches.

A. E. Asher, Hutchinson, Kansas, Jan. 30, 1923, chairman of board.

Mrs. Jessie C. Harvey, December 12, 1922, Detroit, Michigan. Second vice-president of the state board of the Woman's Missionary Society and a generous giver to missionary enterprises. Age 78.

Mrs. Walter Kessler, December 17, 1922, Windsor, Missouri. Faithful member of church, Bible school and missionary society.

H. M. Quin, Meridian, Mississippi. Active member of church.

Mrs. Rose Loftin Ripley, January 31, 1923, Roanoke, Virginia. Active in every good work.

Mrs. C. W. Fuller, McMechen, West Virginia. Wife of the pastor of the McMechen Christian Church, and beloved by all who knew her.

Mrs. Eva M. Miller, Shelbyville, Illinois, February 16, 1923. Charter member of the Christian Woman's Board of Missions.

Mrs. Charles Younger, Martinsville, Indiana, January 19, 1923.

Samuel Mercer, Bowling Green, Ohio, February 20, 1923. Served as elder at Rudolph and for thirty years at Bowling Green. Age 85.

A Suggestion

Copies of these books should be available for use in every local church. Six people can be found in every congregation who would purchase one book each or a Bible class could readily provide them for use of its membership. Every missionary society should have them. Will you not order some of these books for individual use and in addition, seek to bring the entire list within reach of your reading membership?

Order from the United Christian Missionary Society, 1501 Locust St., St. Louis, Mo.

A Strategy Board of Christ's Kingdom Plans Its Campaign

FEBRUARY 20 to 22 the executive committee of the International Sunday School Council of Religious Education met in Chicago. Nearly two hundred men and women participated in this first meeting since the union of the International Sunday School Association and the Sunday School Council of Evangelical Denominations which was completed at the great convention in Kansas City last year. All of North America and thirty-three of its Protestant bodies were represented.

The various sub-committees occupied the first morning and afternoon in completing their reports to the larger body. The first evening four hundred men and women sat together at dinner in honor of the new general secretary, Hugh S. Magill, and Mrs. Magill. With a wholesome amount of pleasantry and an auspicious introduction of Dr. Magill, the commanding business of the meeting found voice in keynote addresses by W. G. Clippinger, W. S. Athearn, Cleland B. McAfee, W. H. Stockham, W. S. Bovard, W. C. Pearce, Marion Lawrance and Hugh S. Magill. The five remaining periods of three to four hours each were devoted strictly to business; to devising ways and means of meeting the challenge voiced by these leaders of the hosts of God.

The gracious yet directing toastmaster at the dinner and the smiling but masterly guide of every subsequent session was Robert M. Hopkins, chairman of the executive committee. Mr. Hopkins has grown up among the Disciples of Christ and we have accepted his service as a matter of course, first for our Sunday schools in Kentucky and then, by natural promotion, in the entire brotherhood. We have loved him, trusted him and responded to his call year after year. But all of us, except those closely associated with him in religious education and in missionary service, were surprised when the International Sunday School Association elected him chairman of its executive committee two years ago. Any one who sits through one session of the committee sees why it did so and why the combined body, by acclamation, has reelected him for the four-year period. He knows every person who speaks, he knows every subject discussed, he has no favorites and no hobbies, he seeks nothing for himself, but is devoted wholly to the whole Kingdom of God and to instructing the whole human race in the whole Word of God. Then he keeps business moving without seeming to hurry, and infuses his genial and fraternal spirit into discusssions which might easily become bitter. You could not imagine any one taking his place or any member of the body wanting a change. In his annual report he asked to be relieved, but it was clearly impossible to grant the request.

The meeting concentrated its energy with remarkable unity and constancy upon the training of leaders for religious education. Other matters had due attention but this was chief. The considerations were dominant which led the United States government, after entering the World War, to set up first of all officers' training camps. Professor W. S. Athearn of Boston University, and formerly of Drake University, was chairman of the committee on education. He is the recognized authority in this field, and is as modest as the master of any important subject ought to be. This committee's report filled forty-four printed pages and dealt principally with training for leadership and teaching. The twofold aim is to make every Sunday school a real and effective educational institution and to enroll everybody on earth in such a school!

It was this far-reaching program that caused the Council to go into the National Education Association last fall, and commandeer for its general secretary, Hugh S. Magill who had proved himself an educational general. Dr. Magill's conviction that the fate of civilization hangs on Christianity and that religion is fundamentally a matter of education caused him to accept the call. Every one in the meeting felt continually that the man and the task have come together by the will of God. The same grace has restored the veteran Marion Lawrance to health. As consulting secretary he will greatly assist Mr. Magill and the entire organization.

W. C. Pearce, long associated with Mr. Lawrance in the International Association which covered North America just as the united body does, is now one of the secretaries of the World's Sunday School Association. He is a member of this executive committee and took an intimate part in its deliberations. His burden today is one of the most important phases of foreign missionary work. Like Hopkins and Athearn he adorns the plea for unity in Christ and honors the fellowship of the churches committed to that plea by all he does in the furtherance of Bible teaching.

The singleness of motive, harmony of action and aggressiveness of purpose in this meeting were most reassuring. The future belongs to the children, and here were the representatives of those who are teaching North America's children the ways of God, planning the thorough and complete accomplishment of that task.

Memorial Services for Miss Parker

A Treasured Memory

Miss Edith Parker and Akiko Shibuzawa, the little granddaughter of Baron Shibuzawa, to whom Miss Parker was teaching English.

HUNDREDS of friends of Miss Edith Parker of Tokyo, Japan, have been anxiously waiting for details of her death, which occurred in Kobe, January 13, of smallpox.

Miss Parker and her closest friend, Miss Mary Lediard of Akita, Japan, went to China to spend the Christmas holidays with friends and to see the work of the China Mission. They sailed from Shanghai on the return trip, Tuesday, January 9, full of life and good spirits, reporting a wonderful visit.

Miss Parker complained of being ill at the close of the first day at sea but it was thought nothing more serious than seasickness. By the time Kobe was reached, Miss Parker was so weak that it seemed advisable that she go at once to the International Hospital. Still no one dreamed of danger and Miss Lediard visited her on the afternoon of Friday. On Saturday morning Miss Parker was moved to the isolation hospital where late that night she died.

It was necessary to cremate the body immediately. W. H. Erskine of Osaka accompanied the ashes to Tokyo where a funeral service was held Monday afernoon, January 22, in the newly built chapel of the Girls' School at Takinogawa, one of the buildings to which Miss Parker had given her time and strength for months. The chapel was filled with students, Japanese friends of Miss Parker, members of the mission and representatives from many other missions.

Miss Lediard wrote to the family: "Takahashi San played the Largo as we entered and then Hirai San, Japanese head of the school, read the Scripture, led in prayer and paid a beautiful tribute to Parkie. He spoke of her devotion and of her sacrifice for the school and for education. Mr. Young followed in English and Professor Watanabe spoke in Japanese. The choir sang, 'In the Secret of His Presence' and it was lovely, but the poor children could hardly sing at all because of their grief. Glenn Babb spoke for the friends outside the mission. Mr. Hunter sang 'Lead Kindly Light' and Mr. McCoy closed with reading John XIV and prayer. Takahashi San played 'O Rest in the Lord.'

"I wish you could have heard the many, many expressions of genuine sorrow and real appreciation. I don't think any one had more true friends and I know her life will go on in the lives of every one she has known out here. I know how sore your hearts are and I wish you could know how earnestly Hirai San and Mr. McCoy prayed for you all. Your hearts must have been comforted even as mine was, because our Father does answer such prayers and does comfort those who mourn.

"Words will never express just how

much she meant to me. I loved her as I have loved no one else, and it is only by knowing what she would expect of me that I feel I can keep on. She was full of life and energy and a great hope and I will not disappoint her by weakness now."

A memorial service was held in Miss Parker's home church Sunday evening, February 18, her father, three sisters and three brothers being present. R. A. Doan of Akron, Ohio, who had known Miss Parker both in Japan and in America, was able to bring a comforting message to the family and friends, assisting the pastor, Mr. Haushalter. The church at Carrollton, Missouri, which has supported Miss Parker during her thirteen years of service in Japan, honored her memory, on February 25, when C. H. Wilson, one of her co-workers in Japan, paid a fitting tribute to her memory.

Echoes From Everywhere

Of Russian Famine Relief

Every disciple in the brotherhood knows or should know about the sufferings and starvation of the Christians in Russia. For the purpose of relieving those suffering children of God a committee of about twenty prominent men was selected and began its work the latter part of May, 1922. Its main effort and appeal was made, however, at Christmas, when ten thousand letters were sent out.

Up to February 10, 1923, 175 favorable responses came in answer to our Christmas appeals with gifts amounting to $1939.90. These gifts came from 78 groups: churches, Bible schools, missionary societies, Christian Endeavor and from 95 individuals. The largest group gift came from the Russian Christian Mission of Chicago and another large gift came from the Russian Christian Mission of Minneapolis. Up to December 1, 1922, when the Christmas appeal was made, the committee had received $2405.90, making a total of $4345.80 which the committee has received during its existence.

These are good results considering the amount of money and labor spent on this work. Doubtless too, very many of our people contributed directly to Russian Relief through the American Relief Administration. But your committee feels that such a great brotherhood as ours is certainly able to raise more than this for our "own household of faith." We believe that many more churches, organizations and individuals will respond to the call of the committee and of suffering Russian Disciples.

Send all contributions to John Johnson, 1139 North Hoyne Avenue, Chicago, Illinois.

Chas. R. Oakley, Chairman.

Famine Relief Committee of the Disciples of Christ for Evangelical Christians in Russia.

A Double Loss

John Lind of Harcourt, Iowa, father of our missionary, Mrs. H. P. Leach, Asuncion, Paraguay, died December 8, 1922. We noted in a recent issue of WORLD CALL that Mr. Leach's father had died in England in August, 1922.

Another First Woman's Missionary Society

In July, 1874, a local woman's missionary society was organized in the Central Church, Indianapolis, Indiana. Among its members was Mrs. Wallace, corresponding secretary for the Christian Woman's Board of Missions, 1875-1880. WORLD CALL would be glad to have full details of all societies organized before the meeting of the convention in October, 1874.

Doctors Needed In India

The India mission is greatly in need of doctors. Dr. Dill has been compelled to go home because of ill health, Dr. McGavran has died and Dr. Thomson and Dr. Rioch will be leaving on furlough in the spring. Dr. Miller is home on furlough and this leaves only Dr. Crozier at Bilaspur, Dr. Gordon at Jhansi and myself. There is a request for us to go to Mahoba to look after the work there and at Kulpahar. Then we have been asked to go to Damoh and the Harda people want us to remain here.

C. C. DRUMMOND.

Harda, India.

A New Venture in the Philippines

For the first time since Protestant missionary work was begun in the Philippine Islands, a union convention of the churches working in the northern part of the Islands was held at Vigan, January 2 to 7 of this year. A report of the convention just received in the office of the United Christian Missionary Society has the following to say about this gathering:

"The convention of the three missions was a great success. Several men expressed the opinion that it was a history making gathering for Protestantism in the Philippines. About 200 delegates attended, coming from Ilocos Norte, Ilocos Sur and La Union. 100 of these were from the Churches of Christ. The finest possible spirit prevailed throughout all the sessions. Bishop Locke, the Pauls, President Osias, Dr. Laubach, Mr. Widdoes, Mr. Ryan of the Sunday School Union, and several of the strongest Filipino pastors were on the program. The chairman of the convention was a Filipino, and, when it is said that from the opening hymn to the benediction perfect harmony prevailed, it will be seen that the time was ripe for such a gathering. All sessions were conducted in Ilocano except one at five o'clock each afternoon which was planned especially for students. This was an outdoor meeting attended by from 500 to more than a thousand people. The closing service on Sunday evening was evangelistic in character and five young men responded to the invitation. Mr. Widdoes told me yesterday that he has never heard a stronger address than the one given by President Paul at one of the students' meetings. 350 marched in a procession on Sunday afternoon. Nurses from our hospitals, dressed in their uniforms, led the way and a band brought up the rear. The procession stopped at several street corners and sang Christian hymns. Of course the people carried banners bearing the names of the various Sunday schools and churches. It made a great impression upon the people of Vigan. Spectators crowded the windows and their surprise could be gathered from the remarks they made as the people marched along. One person, reading a banner, said, 'They are Methodists.' And then in the very next breath, 'They are Christians!' 'And there are the United Brethren!' 'They are all mixed up together.' And one of the girls in the procession said, 'We are all one.' It is difficult to say how valuable the demonstration of Protestant solidarity will be in a place like Vigan. 'We are all one.' That expresses the spirit of the whole convention."

(*Continued on page* 58.)

Bargains in Books

The New America. By Mary Clark Barnes and Lemuel Call Barnes, $.25.

The New America began with the permanent settlement of the English at Jamestown in May 1607. Their coming brought a serious immigration problem to native Americans. This is a thorough-going book on Immigration.

Men and Things. By Henry A. Atkinson, $.25.

Dr. Atkinson approaches his subject from the human side and shows in a series of graphic chapters the lives of the rural workers, the spinners and weavers, the garment makers, the steel workers, the transportation men, the producers of luxuries, the casual laborers and the women and children in industry. What should be the ministry of the church to each of these groups? This is the question which this book attempts to answer.

The Church and the Community. By Ralph E. Diffendorfer, $.25.

It is the conviction of many earnest Christians that the time is ripe for the church to take its rightful and authoritative place in the forefront of community life. This book presents this possibility with conviction and skill.

Ministers of Mercy. By James H. Franklin. $.25.

This is a book of missionary biographies suitable either for study, class or for general reading. The heroes whose lives are given are: The Neves of Kashmir, Fred Douglas Shepard of Turkey, Christine I. Bennett of Arabia, James Curtis Hepburn of Japan, Catherine L. Mabie of Africa, Joseph P. Cochran of Persia, Peter Parker of China, John Kenneth Mackenzie of China, Theodore Pennell of the Afghan Frontier, and John Scudder of India.

The Present World Situation. By John R. Mott. $.25.

The object of this book is to show that the present world situation—a situation unprecedented in opportunity, in danger and in urgency—demands the development and exercise of statesmanship, the Christianization of the impact of our Western civilization on the non-Christian world. A more practical cooperation and unity among Christians in their missionary tasks, and a far larger emphasis on the spiritual side of the stupendous undertaking of making Christ known and obeyed among all men.

Receipts by States and Provinces

From the regular offerings of churches, Sunday schools, woman's missionary societies, July 1922—January 1923. Individual offerings, annuities, wills, etc., not included.

It is encouraging to note that more than two-thirds of the states and provinces have made a fine gain. Churches, schools and societies in the states showing a loss are urged to make a remittance at once of all missionary funds now on hand so that they may pass from the loss column into the gain column.

State	July-Jan. 1921-1922	July-Jan. 1922-1923	No. Contributing Churches	Gain	Loss
Alabama	$ 2,377.14	$ 2,696.11	48	$ 318.97	
Arizona	412.89	498.48	9	85.39	
Arkansas	33,105.75	3,648.80	54	543.05	
California N.	14,962.37	9,690.77	60		$5,271.60
California S.	15,407.24	21,992.87	73	6,585.63	
Colorado	8,658.00	8,438.79	48		219.21
Connecticut	332.70	182.61	1		150.09
District of Columbia and Delaware	1,155.34	4,774.68	8	3,619.34	
Florida	3,259.62	3,395.95	35	136.33	
Georgia	4,212.99	3,783.62	53		429.37
Idaho, S.	2,003.78	1,950.38	22		53.40
Illinois	38,985.89	43,991.79	354	5,005.90	
Indiana	58,087.72	72,316.37	400	14,228.65	
N. Idaho and E. Washington	3,522.87	3,413.50	33		109.37
Iowa	20,672.53	21,440.82	216	758.29	
Kansas	26,021.84	29,282.56	233	3,260.72	
Kentucky	35,736.08	43,887.03	275	8,150.95	
Louisiana	2,494.62	3,017.04	13	522.42	
Maine	4.78	17.00	3	12.22	
Maryland	2,935.52	3,938.32	22	1,002.80	
Massachusetts	900.83	1,143.75	7	242.92	
Michigan	10,369.89	8,839.93	49		1,529.96
Minnesota	3,360.64	3,110.27	29		250.37
Mississippi	2,345.81	3,351.37	54	1,005.56	
Missouri	40,451.13	43,148.48	335	2,697.35	
Montana	1,768.25	1,846.42	17	78.17	
Nebraska	8,951.46	12,411.36	101	3,459.90	
New Jersey	1,421.32	1,408.40	1		12.92
New Mexico & W. Texas	1,864.79	2,695.00	13	830.21	
New York	12,255.37	12,488.13	50	232.76	
North Carolina	4,641.30	5,391.92	71	750.62	
North Dakota	53.92	77.05	3	23.13	
Ohio	67,563.96	85,614.59	297	18,050.63	
Oklahoma	14,101.98	17,695.22	150	3,593.24	
Oregon	5,866.03	6,588.57	66	722.54	
Pennsylvania, East	4,274.55	5,158.33	41	883.78	
Pennsylvania, West	13,592.48	16,994.95	70	3,402.47	
South Carolina	428.76	444.78	26	16.02	
South Dakota	692.13	560.09	11		132.04
Tennessee	7,414.16	9,892.75	65	2,478.59	
Texas	45,494.93	42,092.03	301		3,402.90
Utah	562.48	276.60	2		285.88
Vermont	281.33	274.46	2		6.87
Virginia	6,344.06	13,543.06	136	7,199.00	
West Virginia	6,614.74	7,447.72	54	832.98	
W. Washington & British Columbia	6,305.41	7,049.74	51	744.33	
Wisconsin	638.36	831.05	13	192.69	
Wyoming	513.26	247.77	6		265.49
Alberta	199.66	346.89	7	147.23	
Manitoba	730.64	903.30	5	172.66	
Maritime Prov.	381.76	484.32	8	102.56	
Ontario	1,477.67	1,500.39	24	22.72	
Saskatchewan	363.56	351.95	7		11.61
Hawaii	6.60	107.45	1	26.52	
Mexico		26.52		26.52	
Japan	4.00				4.00
India	54.50				54.50
	$516,641.39	$596,702.10	4,024	$109,885.46	$29,824.75

Booklets of Unrivaled Value

How to Know the Will of God, By Henry Drummond.

The Problem of Guidance, By S. D. Gordon.

The Fulfillment of Life, By G. Campbell Morgan.

What Constitutes a Missionary Call. By Robt. E. Speer.

For individual study and for use with young people, the value of these booklets cannot be too strongly urged. A limited stock is available at 4 cents each, or 10 cents per set while they last.

Echoes from Everywhere

Ready for Their Leaders

This year's work has been very satisfactory to us here at Mondombe. We have been able to see our efforts in the schools produce an organized system which is giving results in all of the station schools. For some period of time we had an average attendance of three hundred, with forty classes each day and all of the white staff in one or more schools per day.

The Oregon brought the field advisory committee with Dr. Dye, Miss Mitchell, and Miss Williams to us in November. Dr. Dye was an inspiration to all—both whites and blacks. He gave a series of lectures to the evangelistic class each day. Miss Williams has returned to Monieka, where she will soon be left in charge of the hospital. Miss Mitchell is entering into the work with a good heart. We are delighted to have her.

Ninety-four are to be baptized tomorrow. From every direction the calls are coming for teachers. Many villages have already built a teacher's house and a church so as to be ready for their leaders. We shall have work in thirty villages this term. The offering has been exceedingly good for the year. Seventeen of the young men and boys from the station evangelistic class are to begin their work with the new year. We gather in the annual field conference the last of January at Bolenge. Following that meeting Miss Bateman and I are planning to start for furlough. We should reach America about the middle of March if all goes well. It may be that we shall have the pleasure of traveling with Dr. Dye.

GOLDIE RUTH WELLS.

Mondombe, Africa.

Gratitude to Church Erection

I wish to express to you the appreciation of the Shawnee Church for the loan of $20,000. One hour after I received the news our entire membership had it. Our board was called together immediately and the meeting took the form of a prayer meeting. Your loan will certainly mean much to us.

H. T. WOOD.

Louisville, Kentucky.

Now that we have received your loan we can soon report all indebtedness paid. We are very grateful to the department of church erection. We are 50% better off than we were before we completed the building. The process of building and paying without any resources worth while in sight has given us much credit in the community and surrounding counties.

CLARENCE H. POAGE.

Willis-Holton Memorial Church.
Butler, Tennessee

Missionary Spirit Runs High

S. A. Strawn writes that work was begun in Columbus, Georgia, a little over a year ago in a cottage church with 100 members. Since then 68 have been added to the membership, a mission band and a Christian Endeavor society organized, the latter numbering 61 and the largest in the city, and assistance was given in organizing a city

Endeavor Union which is quite promising. The first year there was raised for all purposes $2442, the missionary offerings were doubled and they hope to increase this year. There is a splendid missionary society of 28 members and there are 19 WORLD CALL subscribers. They report that the WORLD CALL is used very extensively in the meetings and that the Hidden Answers are of great value. The people give liberally to all missionary calls.

Progress in The South

When my ministry began in Rome we had a church roll of sixty-five and it now runs to one hundred fifty. The Sunday school has grown from thirty to more than a hundred. We have two Christian Endeavor societies, a senior and a junior. The Woman's Missionary Society has about thirty-five members, and the Ladies' Aid is alive and persevering. Our church budget has doubled. This gives an average of $20 per capita for the entire resident membership.

It is now assured that we can build here in Rome one of the strong churches of Georgia—it must be done, for this city is the capital of one-third of this great state. We have the most beautiful church building in the city. Without the cooperation of the home missions department and the church erection department of the United Society, and our own state board, the work here could not have succeeded. The Woman's Society for Georgia Missions has also rendered valuable aid and we are grateful.

We are delighted that Brother John H. Booth is to be with us in our Pre-Easter meeting. JOHN H. WOOD.

Rome, Georgia.

More Men Than Women

W. C. Foster has been on the field at Raleigh, the capital of North Carolina, for seventeen months during which time the church membership has trebled and the Bible school attendance more than doubled. The church membership is now more than 100 and the Bible school has gone as high as 143 in attendance with an average of 120 for January. J. B. Hunley of Richmond, Virginia, has been secured to begin a meeting immediately after Easter. A feature of the work is the large attendance of men, there frequently being more men than women at both Sunday school and church services. There is a live missionary society which met all of its aims last year and a splendid ladies' aid society. The young people are well organized, having both a senior and intermediate Endeavor society.

First Impressions of Bolenge

Miss Tessie Williams who went to Africa last fall has reached her destination after a journey of about 7,000 miles. Miss Williams, whose home is in Pomona, California, is supported by Mr. and Mrs. Ackers of that city, and is the especial charge of the First Church. Of her arrival in Bolenge with Miss Hattie Mitchell and Dr. Dye, she writes: "The beach was lined with natives waiting to welcome us, especially Dr. Dye. All the missionaries were down to greet us. The natives were singing hymns as we anchored. Mark Njoji gave the captain several ducks, chickens and a basket of fruit for bringing Dr. Dye back to them. The captain said he had never been treated in such a way before.

"We visited the school one morning. It begins at six and lasts until half past eight. Mrs. Mosher oversees the school and is assisted by the other women missionaries and Mr. Boyer and Mr. Holder.

"The girls' orphanage is an interesting place. Their house is built around a court, all the rooms opening into the court. Mrs. Byerlee measures out their food every morning and takes them down to the river to bathe every afternoon at two o'clock. The morning we went to see them they were working an some native cloth with colored raffia. They wanted to be shown some different stitches and while showing them I said a few words in Lonkundo.

"One evening they had a special church service for Dr. Dye to talk to the people. Hattie sang for them and I gave my *losaka*. The next afternoon they had a baptismal service at which Dr. Dye and Mr. Holder baptized ten people. From Bolenge we went on up the river on the Oregon, visiting Lotumbe and Longa, where we saw Mrs. Eldred's grave. In about three weeks I will be back in Monieka, the station where I am to be located for the next three years."

Do Not Forget the May Offering for Home Missions, May 6

For many years our churches have observed the first Sunday in May on which to take the offering for Home Missions. Churches which are on the budget system observe the first Sunday in May for educational purposes on our home missionary work. The organization of the United Christian Missionary Society has enlarged the need for the May offering for it helps to support all of the home missionary work previously done by the Christian Woman's Board of Missions and the American Christian Missionary Society.

This home missionary work now consists of the following:

1. 151 home missionaries, evangelists, pastors, etc., in forty states and seven provinces of Canada.
2. Negro schools and industrial institutions.
3. Oriental work among the Chinese and Japanese on the Pacific Coast, and work among the Mexicans in Texas.
4. Work among foreign-speaking peoples in New York, Chicago and Cleveland, and among the coke workers of Western Pennsylvania.
5. Evangelistic work among the French-speaking people of Louisiana; mission work among the Indians at White Swan, Washington, where a home for Indian children is maintained.
6. Other phases of home missionary work are maintained, consisting of rural work, Bible Chairs, etc.

A Christianized America would help to make the world Christian. The Home Mission offering in May will make its contribution to a better and more Christian America.

Home Mission leaflets for distribution in the churches desiring them, May offering envelopes, and pastoral letters are ready for use and will be sent free upon application.

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One School gave money and presents of $1250.

Echoes from Everywhere

Meeting the Challenge of the Jubilee

Mrs. C. N. Downey, of Atlanta, Georgia, reports five new missionary societies and ninety-three new members in three weeks in the southeastern region. She says the women are finding a great challenge in the Jubilee aims.

Sixteen Baptisms In Chuchow

The new year finds us settled in our own home in Chuchow. Doctor Osgood and ourselves are the only foreign workers here so we new people have plenty of opportunity to learn Chinese first-hand. We find the people very sociable and eager to make us feel at home. Mr. Six and I are both teaching classes for a short time each day. The larger part of the morning is devoted to formal language study with a teacher who is a true Chinese gentleman of wide experience. His enthusiasm which we at first felt was exaggerated remains the same as at first and we feel that we have found in him a most sincere friend. He became a Christian last spring and seems to be finding the highest satisfaction in his new life. During the week just before Christmas there were sixteen baptisms and his wife was among them. The other persons were mainly teachers from our own and the government schools and several of our own schoolboys and girls.

Chuchow is an inland station but is located on what will soon be the best equipped railroad in China. For our pioneer missionaries it was a three or four-day journey from Nanking by chair, houseboat or donkey, and mail was brought but once a week by the special coolie sent to Nanking. Now, mail is delivered two or three times a day and the shrill whistle of the locomotive transports us in our memories back to America six times each day.

Many students and friends dropped in yesterday to wish us happiness for the coming year, which is a pleasant concession to our custom. We served tea and sweets to all in accordance with their custom, so the East and the West go hand in hand when linked together through the great Gift which has made our friendship possible. The missionary's life bristles with interesting experiences if he takes the time to regard them as anything other than ordinary occurrences.

GLADYS ANDRESS SIX.
Chuchow, China.

More Like American Children

About six years ago Mrs. A. B. Hay of the Tonawanda Church found favor in the homes of the Hungarian section of the city by doing things for the children that made them appear more like American children. Through these small kindnesses she finally started a little Sunday school in one of the homes, with about twelve children.

The school has grown until it now has an enrollment of 150 with an average attendance of about eighty. Mrs. Hay is the superintendent and is assisted by five teachers. There is a drum corps of about eighteen fine boys, a Loyal Temperance League of thirty-five, and a sewing circle for the girls has recently been started. The school is now being held on Sunday morning in a hall which is used for lodge meetings during the week, but they are looking forward to a building of their own.

KATHERINE STAUB.
Tonawanda, New York.

From World Call Mail Bag

"February WORLD CALL is such a wonderfully good number. Enclosed find $1.00 for six extra copies."

In sending in two new subscriptions to WORLD CALL, a correspondent says, "My chum and I always save our 'tenth' and this is one of the new ways we are going to use it this year for we both love WORLD CALL and wish it might be in every home."

"I took the February number of WORLD CALL to my class of Loyal Women, showing them the portraits of those four noble men of God. The pictures are worth the price of the magazine."

"I think the WORLD CALL is 'Day by day, in every way, getting better and better', and there is no apology due to Mr. Coué, because you are not only using autosuggestion, by making the readers imagine and know the needs, but you are using the further suggestion of making us say, 'I will'."

Miss Annette Thompson, R. F. D., Valley Falls, New York, has a complete file of WORLD CALL which she would be glad to give to any one desiring the same.

From L. H. Thayer of Youngstown, Ohio, comes the following: "I consider the February number of WORLD CALL worth a year's subscription of the same. I wish every family of Central Church would take it."

"I am renewing my subscription to WORLD CALL. We have a union missionary society here and we use WORLD CALL. I thoroughly enjoy it and could not think of doing without it. It is the finest missionary paper I ever saw and gets better with each issue. I am a Presbyterian but we haven't a missionary paper equal to WORLD CALL."

Standardized to Benefit Others

G. W. Muckley reports that C. A. Brooks, secretary of the Department of Social Service and Rural Community Work, of the Baptist Home Missionary Society, recently said to him, "The work done by Arthur Van Dervort and his helpers at your Community House, 147 Second Avenue, is in my judgment the best piece of community service being done in New York City among New Americans. His work ought to be standardized for the benefit of the rest of us."

(*Continued on page* 62.)

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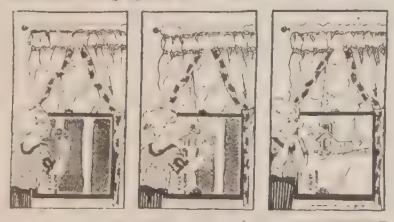

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Comparative Statement of Receipts

February 1923

During the present missionary year closing June 30, 1923, comparisons will be made monthly with the same month of last year.

United Christian Missionary Society and the Six Old Societies

	1922	1923	Gain	Eight Months
Churches	$ 23,139.53	$ 43,287.22	$20,147.69	$ 266,582.99
Sunday Schools	8,324.71	13,372.03	5,047.32	145,898.26
Christian Endeavor Societies	2,966.05	2,770.24	195.81*	8,266.76
Woman's Missionary Societies	6,577.45	9,091.05	2,513.60	226,278.82
Circles and Triangles	389.39	759.32	369.93	17,142.31
Children's Organizations	296.93	483.91	186.98	6,024.04
Individuals	10,585.30	7,606.83	2,978.47*	86,853.24
Men and Millions Movement	3,584.72	288.00	3,296.72*	27,299.80
Bequests	80.00	500.00	420.00	4,334.71
Interest (U. C. M. S.)	1,138.10	1,417.08	278.98	8,597.93
Interest (Old Societies)	6,959.09	4,737.15	2,221.94*	36,231.42
Home Missions and Benevolence	10,784.32	9,511.10	1,273.22*	76,775.26
Annuities	7,950.00	5,600.00	2,350.00*	55,100.00
World Call Subscriptions and Advertising	7,592.66	7,000.64	592.02*	52,019.40
King's Builders Subscriptions	668.57	706.23	37.66	3,955.34
Literature	1,860.73	1,534.41	326.32*	15,101.34
Miscellaneous	1,376.16	7,819.01	6,442.85	52.356.04
Retained by Old Societies				
Annuities	7,950.00	5,600.00	2,350.00*	55,100.00
Bequests	13,225.09	15,377.58	2,152.49	58,584.24
Individuals	12,068.96		12,068.96*	125.00
Interest	7,603.39	7,890.72	287.33	75,863.49
Men and Millions Movement		325.00	325.00	1,262.00
Miscellaneous	1,339.05	893.50	445.55*	4,868.36
Special				1,000.00
	$133,110.20	$142,055.02	$ 8,944.82	$1,255,525.03

Board of Education

Churches	$ 10,611.98	$ 14,976.40	$ 4,364.42	$ 56,885.78
Sunday Schools	239.71	868.08	628.37	965.15
Individuals	642.80	1,008.00	365.20	8,069.86
Colleges	133.33	394.48	261.15	1,878.69
Miscellaneous	792.04	103.30	688.74*	296.42
World Movement	45.00	67.18	22.18	124.68
	$ 12,464.86	$ 17,417.44	$ 4,952.58	$ 68,220.58

Board of Temperance and Social Welfare

Churches	$ 218.05	$ 397.76	$ 179.71	$ 2,847.45
Sunday Schools		.74	.74	49.89
Individuals and Men and Millions				3.00
Miscellaneous	164.10	401.34	237.24	1,738.85
	$ 382.15	$ 799.84	$ 417.69	$ 4,639.19

Association for the Promotion of Christian Unity

Churches	$ 141.25	$ 314.27	$ 173.02	$ 2,632.52
Individuals	79.30	1.00	78.30*	1,669.00
Literature				6.90
Interest				7.81
	$ 220.55	$ 315.27	$ 94.72	$ 4,316.23

Grand Totals for All Boards

Churches	$ 34,110.81	$ 58,975.65	$24,864.84	$ 324,127.82
Sunday Schools	8,564.42	14,240.85	5,676.43	146,913.30
Christian Endeavor Societies	2,966.05	2,770.24	195.81*	8,266.76
Woman's Missionary Societies	6,577.45	9,091.05	2,513.60	226,278.82
Circles and Triangles	389.39	759.32	369.93	17,142.31
Children's Organizations	296.93	483.91	186.98	6,024.04
Individuals	11,307.40	8,615.83	2,691.57*	101,416.02
Men and Millions Movement	3,584.72	288.00	3,296.72*	27,299.80
Bequests	80.00	500.00	420.00	4,334.71
Interest (U. C. M. S.)	1,138.10	1,417.08	278.98	8,597.93
Interest (Old Societies)	6,959.09	4,737.15	2,221.94*	36,231.42
Home Missions and Benevolence	10,784.32	9,511.10	1,273.22*	76,775.26
Annuities	7,950.00	5,600.00	2,350.00*	55,100.00
World Call Subscriptions and Advertising	7,592.66	7,000.64	592.02*	52,019.40
King's Builders Subscriptions	668.57	706.23	37.66	3,955.34
Literature	1,860.73	1,534.41	326.32*	15,108.24
Miscellaneous	2,377.30	8,390.83	6,013.53	54,515.99
Retained by Old Societies				
Annuities	4,600.00	1,084.00	3,516.00*	25,004.28
Bequests	13,225.09	15,377.58	2,152.49	58,584.24
Individuals	12,068.96		12,068.96*	125.00
Interest	7,603.39	7,890.72	287.33	75,863.49
Men and Millions Movement		325.00	325.00	1,262.00
Miscellaneous	1,339.05	893.50	445.55*	4,868.36
Special				1,000.00
Colleges	133.33	394.48	261.15	1,878.69
Interest				7.81
	$146,177.76	$160,587.57	$14,409.81	$1,332,701.03

*Loss

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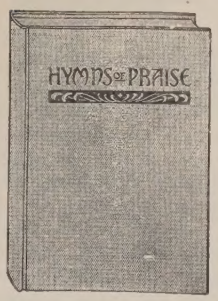

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Echoes from Everywhere

His Memorial in the Hearts of Friends

Word comes of the sudden death of William Battson, January 31, in San Diego, California, where he and Mrs. Battson had gone from Bethany, West Virginia, a few weeks before, because of the ill health of the latter. Many friends will remember that in 1916 a son, Frank Battson, who was preparing for service in a foreign field, was drowned while attempting the rescue of friends. Later the father and mother, together with students of Bethany and Drake Colleges, erected the Frank Battson Memorial Printing Press in Africa in his memory. Anxious to do still more for the missionary cause this devoted couple went to Morehead, Kentucky, four years ago, as caretaker and matron respectively. Mr. Battson considered no service to menial, putting in furnaces, running water, bath tubs, even making kitchen utensils out of tin cans. He and Mrs. Battson took turns in staying away from church that some one might keep watch over the open fireplaces. Mrs. Battson will make her home with her son who is a druggist in Morehead.

Year Book Corrections

The following corrections should be made in the 1922 Year Book:

On page 175 change the per capita offering of the Ninth Street Church, Washington, D. C., from $1.68 to $4.30. Also make the same change on page 503.

On page 311, on account of typographical error, change membership of First Church, Kansas City, Missouri, from 60 to 1600, and change name of minister from Ray Rutherford to Roy Rutherford.

Include in table shown on page 503, headed "Fifty Churches Having Largest Average Gift per Member," St. James Church, Winnipeg, Manitoba, Canada, $9.72 average per capita. In the same table change the average per capita of the Norwood Avenue Church, Winnipeg, Manitoba, Canada, from $9.72 to $9.62.

Mrs. Ida V. Jarvis

Who for a long lifetime has constantly been pushing open new doors for service in the work of the church.

Honor to Whom Honor is Due

About two hundred friends of Mrs. Ida V. Jarvis of Fort Worth, Texas, attended a luncheon given in her honor by the missionary society of the First Christian Church. Mayor Cockrell eulogized her as the "Mother of Fort Worth," and greetings of appreciation were given by representatives of a number of local and state organizations. Her pastor paid a tribute to the devotion of Mrs. Jarvis to the church through her fifty years' membership in the congregation. Mrs. Jarvis organized the missionary society in First Church and was state president of the Christian Woman's Board of Missions for five years. With her husband she made possible Jarvis Christian Institute at Hawkins, Texas.

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Shelton Memorial Offering

The cash received on the Shelton Memorial offering up to March 5 is $48,113.39. Of this amount, $10,734.05 came from Kansas. The Kansas and Oklahoma churches are putting special emphasis on the Memorial since Dr. Shelton lived in those two states. Letters from all parts of the country have been received stating that the day had been observed and that the offerings will be forwarded as soon as all has been collected.

These offerings for the first fourteen days following February 18th are most encouraging. It is felt that when all offerings are in from churches which observed the day, the full $100,000 will be realized. Quite a number of churches and individuals have written, sending their offerings, and requesting that if the full amount is not raised, that they be informed so that they can double their offering.

Offerings now on hand should be forwarded at once, with a list of donors giving $1.00 or more, to

UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust St., St. Louis, Mo.

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ŏ as ŏ in tŏne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

Africa

lokole—lōkōlē.
Coquilhatville (a French word)—Cōkĭ'yä-ville.
Lotumbe—Lōtūmbē.
Bolenge—Bōlĕngē.
Mpoku—Mpōkū.
Monieka—Mōnyēkä.
Mondombe—Mōndōmbē.
Lonkundo—Lōnkūndō.
Longa—Lōngä.
losaka—lōsäkä.
Njoji—Njōjī.

China

Hsia Kwan—Shyä Kwăn'
Luchowfu—Lü'jō foo.
Li Choh-wu—Lĭ jō-woo.
Chuchow—Chü-jō'.
Nanking—Năn kĭng'.
Yu Shi Gian—Yü Shī Giän.
Li Chih—Lī Chī.
Tang-Chuan—Täng-jüän.
Chinkiang—Chĭn kĭäng'.
Soochow—Sū Chow'.
Shanghai—Shănghai'.
Anking—An kĭng'.
Hwaiyuen—Hwai yüĕn.

India

aya—ä'yä.
Arya Samaj—Är'yä' Sŭ mäj'.
Brahman—Bräh'mŭn.
Bhagavad Gita—Bhŭg' u wud Gī'tä.
Chamars—Chŭ märs'.
chula—chûl'hä.
Damoh—Du mōh'.
Damayanti—Dŭm ŭ yŭn'tī.
Gulali—Gû lä'lī.
Granth—Grŭnth.
Harda—Hŭr'dä.
Marathi—Mŭ rä'thī.
Narbudda—Nŭr bŭd'dä.
Puggaree—Pŭ'gŭ rī.
Rahatgon—Rŭ'hŭt gä' ŭn (n like final French n).
Rampur—Räm pūr'.
Shah—Shäh.
sahib—sä'hīb.
Sundar Singh—Sûn'dŭr Sĭngh.
Shanti—Shän'tī.
sadhu—sä'dhû.
Sikhs—Sīkhs.
Sita—Sī'tä.
tulsi—tûl sī.
Timarni—Tī mŭr'nī.
Urdu—Ur'dû.

Japan

Shibuzawa—Shī bū zä'wä.

Philippine Islands

Abra—Ä'-brä.
Camilio Osias—Cä-mī'-līo" O-sī'-äs.
Ilocano—Ī-lō-cä'-nō.
Ilocos Norte—Ī-lō'-cōs Nōr'tē.
Laoag—Lä-ō-äg'.
Palencia—Pä-lēn'-thīä".
presidente—prē-sī-dhēn' tē.
Ruperto Ines—Rū-pēr'-tō Ī-nēs'.
Sinait—Sī-nä'ĭt.
San Roque—Sän Rō'kē.
Sur—Sūr.
Tinguian—Tin-gī än'.
Vigan—Vī-gän'.
Tagolog—Tä-gol'-og.

Latin America

Paraguay—Pärägwai'.
Uruguay—Urū gwai'.
Asuncion—Ä sūnsī ōn'.
Guarani—Gwäränī'.
vendedora—vĕn dē dō' rä.
Marchante—Mär chän' tē.
quiere—kī ē'rē.
mandioca—män dī ō'kä.
batatas—bä tä'täs.
huevos y muchas cosas lindas—ūévos ē-mū chäs cō'säs līn'däs.
ranchitos—rän chi tōs'.
Bayamon—Bä-yä-mōn'.
Dajaos—Dä-hä'-ōs.
Guaynabo—Gūāī-nä'-bō.
Lorenza Velez—Lō-rĕn'-thä Vē'-lēth.
Toa Alta—Tō'-ä Äl'tä.
Manuel Torres—Mä-nūēl' Tō'-rrēs.
Manati—Mä-nä-tī'.

From the Near East Relief

"Investing in Childhood," a lecture on the Near East illustrated by sixty lantern slides is available *free* to pastors and Sunday school superintendents.

All the pictures are recent. There are views of the Smyrna disaster, of the trek of 5000 orphans on their way from the interior of Turkey to places of safety in Syria and Palestine, and there are abundant illustrations of the fine constructive work the Near East Relief is doing in protecting and training 115,000 children now under its care.

Twenty-five of the set of sixty slides are very finely colored, twenty-five are in sepia tone and ten in black and white. There is also a set of twenty selected especially for Sunday schools. Sets may be secured from the various state offices of the Near East Relief.

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Echoes From Everywhere

Immigrant Work Fruitful

Miss Bessie Pehotsky reports that fifty women and girls were added to the church through the work among immigrants last year. 347 were enrolled in the daily vacation Bible school.

Sunday School Class Observing Jubilee

Mrs. R. W. Jenkins' class of young people, First Christian Church, Houston, Texas, has the honor of being the first Sunday school class in the state reporting a pledge for the Jubilee fund, $100.

Result of Effort Put on Prayer Meetings

Extract from a letter from Dr. Elliott I. Osgood, written January 11, 1923, some time after he underwent a serious operation.

"When I got my strength sufficiently I tried the prayer meetings and have worked them up until at times we have had more than one hundred present. Sixty is average. Then I started a Saturday night Bible study class on Old Testament periods. The first night we had a big fire in the city but I found twenty-eight waiting for me. The next night there were eighty-seven and since then it has never been below one hundred. One night there were one hundred and ninety-eight. The bulk of them are non-Christian and educated men. A lot of them are city teachers. I baptized sixteen just before Christmas and four of the converts are teachers. Seven are schoolboys and girls and three are women, wives of educated men. More are coming, I am very sure. We now have between fifteen and twenty of the city teachers who are members of the church."

Chuchow, China.

Telegram From Chicago

What could be more pleasing than the spirit of friendliness love and loyalty to Christ in our Sunday school today only as it was more fully exemplified in our Christian Endeavor meeting tonight. Both were started since October. The children vote, "we thank you for the brotherhood house."

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The Missionary Register

Missionaries Arriving on Furlough

Dr. Osee Dill, India, February 5, 1923

Missionaries Going to Field

Miss Vera Adamson, Philippine Islands, April 8, 1923

Births

Carol Lois to Mr. and Mrs. K. L. Potee, India, January 26, 1923

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